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After Pentecost, what?

p. 141



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# After Pentecost, What?

A Discussion of the Doctrine of the Holy Spirit in its  
Relation to Modern Christological  
Thought

By

James M. Campbell

Author of "Unto the Uttermost" and "The Indwelling  
Christ"

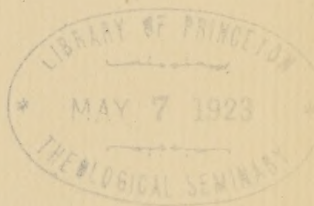
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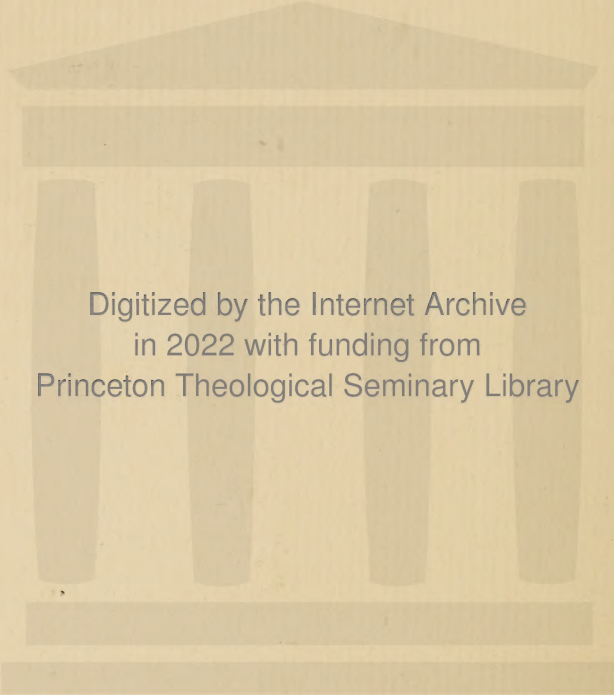


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"Nor bound, nor clime, nor creed thou know'st,  
Wide as our need thy favors fall,  
The white wings of the Holy Ghost  
Stoop, seen or unseen, o'er the heads of all."

—WHITTIER.





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## PREFACE.

IN the following pages—which contain the substance of a course of lectures given before the Summer School of the University of Chicago, and the Macatawa Park Assembly, Michigan—an attempt is made to bring the doctrine of the Holy Spirit into harmony with the enlarged Christological thought of the present day. The place which the doctrine of the Holy Spirit occupies in the self-revelation of God to man is just beginning to be appreciated. It is not too much to say that no other doctrine within the circle of evangelical truth has suffered a more complete eclipse. Every age has its supreme problem. With the early church the supreme problem was the doctrine of the Sonship of Christ in its relation to the Godhead; with the church of to-day the supreme problem is the doctrine of the Holy Spirit in its relation to the economy of redemption; and in so far as this problem is kept in the forefront will the church be in the line of the divine purpose in the present day development of truth.

It is noteworthy that “in the earliest Christian literature—that is, in the Apostolic Fathers—the

## Preface.

allusions to the Holy Spirit are all in the interest of spiritual religion.”\* Metaphysics had not yet come in to neutralize faith. Not until the powerful influence of Augustine had forced the idea of the divine immanence to yield to the idea of the divine transcendence was the deity of the Holy Spirit assailed, or His presence in the Christian, as the principle of spiritual life, questioned. Before the great schism which divided the church into East and West, the doctrine of the Holy Spirit was looked upon from a practical view-point. In the baptismal formula the Holy Spirit was acknowledged as one with the Father, but no attempt was made to construct a theory of His person and work out of the scanty material furnished by the unexplained facts of Scripture. It was considered sufficient to appeal to Christian consciousness in evidence of His continual presence, and to regenerated lives in evidence of His divine power. “The Fathers of the church,” says Canon Gore, “appealed to experience because Christianity, as they knew, is essentially not a past event, but a present life; a life first manifested in Christ, and then perpetuated in His church.”\*

To the practical ground upon which it rested in the early, undivided church, must the doctrine

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\*“*The Doctrine of the Holy Spirit*,” p. 256.—George Smeaton, D.D.

\*“*Lux Mundi*,” p. 264.



## Preface.

of the Holy Spirit be brought back if its true significance would be appreciated. Not as a question of polemics, but as a question of experience; not as a question of dogma, but as a question of life must it be reëxamined by the church of to-day; and reëxamined, moreover, in all that divine simplicity of heart and mind which belongs to "babes," to whom the Father is pleased to make known the things which are hidden from "the wise and the understanding."



## TABLE OF CONTENTS.

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CHAP.	PAGE
I. INTRODUCTORY. THE SIGNIFICANCE OF PEN- TECOST. . . . .	11
II. A SPIRITUAL CHRIST. . . . .	16
III. A SPIRITUAL GOD. . . . .	31
IV. SPIRITUAL WORSHIP. . . . .	47
V. A SPIRITUAL APPREHENSION OF TRUTH. . . .	62
VI. AN INFLUX OF SPIRITUAL LIFE. . . . .	80
VII. THE SPIRITUAL MAN. . . . .	95
VIII. SPIRITUAL HOLINESS. . . . .	108
IX. SPIRITUAL AUTHORITY. . . . .	122
X. THE DISTRIBUTION OF SPIRITUAL GIFTS. . .	137
XI. SPIRITUAL OPERATIONS. . . . .	153
XII. THE IMPARTATION OF SPIRITUAL POWER. .	210
XIII. THE PRODUCTION OF SPIRITUAL WORKS. .	228
XIV. THE FORMATION OF A SPIRITUAL SOCIETY. .	246
XV. THE INAUGURATION OF SPIRITUAL MOVEMENTS.	263
XVI. THE ESTABLISHMENT OF A SPIRITUAL KINGDOM.	281





## CHAPTER I.

### THE SIGNIFICANCE OF PENTECOST. INTRO- DUCTORY.

"There are many who are still waiting, praying and longing for the coming of the Spirit; not knowing that the Spirit came eighteen hundred years ago, with a mighty rushing wind and tongues of flame; that He has never left the church; that there is therefore no reason for Him to come again."

R. W. DALE.

"BACK to Pentecost" is a cry which it ill befits the church of to-day to raise. Instead of going back to Pentecost, would it not be wiser and better for the church to bring Pentecost into the present? Christianity is something more than a history; it is a life—a life that is in a process of endless development. Its face is not set towards the past, but towards the future; it does not look behind on a faint and fading sunset, but forward upon a glowing and growing sunrise.

Viewed as a historic event, Pentecost is a thing of the past. It can never come back again. Its rushing mighty wind, its miraculous gifts are gone. They belonged to an initial condition of things that required outward signs and credentials. Christianity is now an established fact, and has no need of special attestation. It is its own credential. But while Pentecost as a historic fact is

## After Pentecost, What?

past, all that was spiritual and essential in it remains. The heavens that then were opened are kept open, that the Spirit may continually descend upon waiting hearts, and that the church of to-day may enjoy a perpetual Pentecost.

"The outward hath gone, but in glory and power  
The Spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame  
On the heart's secret altar is burning the same."

Pentecost was not an isolated and unrelated event. It was not something separate and apart from all that went before. It was the culminating act in an æonial process of redemptive activity. It was the final step in the descent of the divine into the human. It marked an epoch in the ages, the significance of which we are just beginning to appreciate. It changed the world's history; it lifted the world heavenward, penetrated it with the life of God, and hid within its heart a power which contains the potency and promise of its complete redemption. The world can never go back to where it was before the Spirit came. A vantage ground has been gained which can never be lost. The world is coming to its best. Under the favoring skies of spiritual privilege and power its richest vintage is ripening. The dispensation now running its glorious course is the harvest time of all the ages.



## The Significance of Pentecost.

The truth for which Pentecost stands requires to be specially emphasized in the present day to counteract the tendency towards materialism in philosophy and life; and also to counteract the tendency towards formalism in religion. On the one hand we have a science which denies the existence of spiritual agencies and shuts God out of His world, combined with a worldly spirit which takes account of the seen and tangible only, and ignores the spiritual in life; and on the other hand we have a religion which shows a decided tendency to decorous formality in worship, and to exclusive absorption in mere outward activities and in material and humanitarian interests, to the neglect of the cultivation of inward life, from which all the streams of religious activity are fed. How needful, therefore, it is to see that the Holy Spirit is here to oppose and to overcome this downward drift! The ultimate supremacy of the spiritual can be hopefully looked for, because He is adequate to the task which He has undertaken of lifting a submerged world out of the slime-pit of materialism into which it has fallen, and of keeping open within the church the springs of spiritual life which are in constant danger of being choked up with things good in themselves. The advent of the Spirit means that there is now present in the world a divine power working for

## After Pentecost, What?

spiritual results, delivering souls from the thrall-dom of the sensuous, scattering the fog-banks which shut spiritual realities from view, regenerating human nature, transforming human society, and making all things new by bringing in the reign of the spiritual.

The two pivotal events in historical Christianity are the coming of Christ in the flesh, and the coming of the Spirit; the one being the beginning of the special manifestation of God to man, the other the means of its continuance and completion. By the coming of the Spirit the end of the coming of Christ is realized. "Whatever increase Christ's kingdom has received from the beginning down to these times, it has received through the power of the Comforter."\* And whatever increase it is to receive in the future must come from the same source. To Him Christianity owes its vitality and victorious power. Through the manifested life of Christ He is working unremittingly for salvation. Immanent in the world, and in the soul of man, as a vitalizing and renovating power, He is carrying on an age-long work of redemption, which is brought to its consummation by all flesh being made the dwelling-place of God.

Christians of to-day require to be reminded that

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\*"The Mission of the Comforter,"—Hare, p. 181.

## The Significance of Pentecost.

they have been born after Pentecost. They forget that the new efflux of the effluent life of God, by which the kingdom of the Spirit was to be ushered in, has taken place. They often take an ante-pentecostal look upon the world; they occupy an ante-pentecostal plane of privilege; they settle down to an ante-pentecostal level of living. They live back in the old dispensation in which the disciples lived before "the great day of the Lord," when the glory of heaven burst like a new sun upon the earth. So far as any special elevation of vision or enrichment of experience is concerned, Pentecost might never have happened. Upon modern Christians there lies no more pressing duty than the study of those questions of vital interest which gather around this epochal event; such questions, for example, as, What does Pentecost mean with regard to the fulfillment of God's purpose? What place does it occupy in the process of redemptive development? What difference has it made to the world that it has come? What difference does it make to us that we are living after it rather than before it? After Pentecost—what?

## CHAPTER II.

### A SPIRITUAL CHRIST.

“It is the historical task of Christianity to assume with every succeeding age a fresh metamorphosis, and to be forever spiritualizing more and more her understanding of the Christ and of salvation.”

AMIEL'S JOURNAL.

THE advent of the Spirit was the spiritual advent of Christ—the coming of Christ to dwell in the hearts of His people by His Spirit, whom He communicates. It was not “Christ transfigured into spirit,” as Tholuck puts it, but Christ in another form returning to His own—Christ continued to date. No more serious mistake could be made than to regard the Holy Spirit as supplying the lack of an absent Christ. He is rather the “bodiless divinity,” by whom Christ, no longer with us in the flesh, is made present and omnipresent.

When Christ was about to leave His disciples He distinctly promised that He would come to them again. His second coming, which was to be personal and permanent, was to take place within a brief period. “Yet a little while, and He that shall come, will come, and will not tarry.” In the plainest possible words Jesus taught that the consummation looked for might be expected

## A Spiritual Christ.

within the life-time of many who were then living on the earth. "Verily I say unto you, there be some of them that stand here that shall in no wise taste of death till they see the Son of Man coming in His kingdom." Vain is every effort to break the force of these words by making them palter with us in a double sense; "keeping their promise to the ear while breaking it to the heart." They can bear but one meaning, and that meaning he that runs may read.

Did Christ keep His promise? It is no answer to say that the coming of Christ is a constantly recurring event—that He is always coming; still less is it an answer to say that His promise was fulfilled in His coming at the destruction of Jerusalem. The destruction of Jerusalem was not the second advent, but was merely its outward sign. The advent itself was spiritual. In the Spirit Christ returned that through His presence and power His kingly rule might be set up and His dominion over the spirit of man established. His return in the Spirit constitutes the decisive event in His work of redemption, the event to which His advent in the flesh was preliminary and preparatory, the event by which the purpose of His earthly mission was to find its accomplishment. The final apocalypse of His kingly glory at the end of this world-age, will be

## After Pentecost, What?

simply the unveiling of glory of the hidden king, who is now enthroned in the seat of power. This visible manifestation of His presence when He cometh in the clouds of heaven, and when every eye shall see Him, will not be the inauguration, but the culmination of His kingdom; it will be that final epiphany for which we longingly look when we utter the prayer, "Come, Lord Jesus, come quickly."\* But the question of prime importance, the question which most deeply concerns us at present, the question around which center our most vital interests, the question upon which hangs the fulfillment of our dearest hopes, is, Has Christ really come back? Is He really here? Amid the toilsome duties and abounding trials of the present life may we enjoy the sweet consciousness of His abiding and inspiring presence? Or has He retired to some distant heaven, dooming us to wander on as orphans through a forlorn and friendless world? In a word, is His second, His spiritual advent, a blessed hope or a glorious fact? Is it something for which we are yet to watch and wait, or is it a present reality

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\*The distinction which Scripture makes between the *parousia*, "the presence," and the *apoka'upsis*, "the revelation" of the presence, has not always been carefully observed. The *parousia* is spiritual and invisible, the *apoka'upsis* is outward and visible. The *parousia* is an experience, the *apokalupsis* is a hope. We rejoice in the presence of the Lord (Matt. 28: 20), we wait in hope for "the revelation of the Lord Jesus from heaven" (2 Thess. 1: 7; 1 Peter 1: 13). For a fuller discussion of this subject see Chapter XII. of author's "*Indwelling Christ*."



## A Spiritual Christ.

in the experience of which we are continually to rejoice?

At the hour of parting Jesus had said, "Now ye have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." For the pang of parting there was to be an overpayment of delight when in the coming of the Spirit the absent Lord was to return. He would see His disciples again, although they would not see Him. His unseen presence would be known as the presence of a concealed magnet is known by the steel which it attracts to itself; or as the presence of the vernal sun is known by the underground roots that feel the thrill of his life-giving touch. In His presence, unseen but not unfelt, there would be fullness of joy; joy which no man could take away, unless he took away the living, loving, personal Christ, of whose presence that joy was the effluence. Into participation of that abiding joy which comes from the abiding presence of the Lord all Christians are called. Christ has kept His tryst; He has come again as He said, and He has come to stay. His promise to be with His disciples is fulfilled in the Holy Spirit. By the Holy Spirit His presence is made real and continual. "Joy to the world, the Lord is come!"—come to live in the heart of the believer, come

## After Pentecost, What?

to fill the world with His life. In His gracious presence all who have dwelt in the chilling darkness of hope deferred may forever sun their souls.

In the return of Christ in the Spirit is found the explanation of His departure from earth and His ascension to heaven. We can sympathize with the perplexity of the Indian chief who, when present at a religious gathering, asked, "Did you ever see the Great Spirit or His Son? You said that His Son came down from heaven, and dwelt among the white men, and that He went up again. What did He go up for? Red Cloud wants to find out." Many besides "Red Cloud" seem not to have found out the reason why Christ tore Himself away from His disciples, and went up to His native heaven. The only satisfactory answer that can be given is that He went up that He might come down again; He went up in one form that He might come down in another and better form; He ascended out of the weakness of the flesh that He might descend in the power of the Spirit; He went away that He might, on His return, get nearer to His people than He had ever been before. Scripture always traces an intimate connection between His departure and ascension and the descent of the Spirit. On the day of Pentecost Peter exclaimed, "Being

## A Spiritual Christ.

exalted, He hath shed forth this which ye now see and hear." As the Roman emperors caused perfume to be rained down upon the people through the silken awning of the amphitheater, the ascended Christ hath shed forth the Holy Spirit upon the world like a shower of fragrant rain. And blessed be God, we are now under the shower!

Through the descent of Christ by the Spirit and in the Spirit, the approach of God to man is consummated. Historic Christianity presents a progressive series of movements on the part of God towards man. Of these divine movements manward the coming of Christ in the Spirit is the last and closest. God came close to man in the manifestation of Christ in the flesh, He comes still closer in the manifestation of Christ in the Spirit. Among men spirit contact is the closest; and nearer to man God cannot get than when He comes into vital touch with his spirit, in the Spirit of His Son. The procession of the Spirit from the Father and from the Son represents the final outgoing of that eternal love which is the central element in the divine nature, the primal source of every movement that has taken place in the redemption of man. In the work of the Holy Spirit that eternal love is expressed inwardly, which in the Cross is expressed out-

## After Pentecost, What?

wardly. In all the activities of the Spirit within the heart of man, the seeking and saving love of Christ is made manifest. Through the Spirit—to whom every secret avenue of approach is open—Christ presses near to man; moving upon his conscience that He may woo him from ways of evil to a better life. He seeks even where He is not sought. What is the great truth enshrined in the doctrine of the Holy Spirit, if not this: Christ working on man from within; Christ knocking at the inmost door of the human spirit; Christ engaging in a search after man, a search which is never abandoned until in every soul is awakened a consciousness of His presence, and to every soul is brought the proffer of His efficacious help?

This interior work of the Holy Spirit by which the outward revelation of Christ in the Word becomes an inward revelation of Christ in the heart; this personal work of the Holy Spirit without which all that went before in the work of Christ would be incomplete and ineffective, finds a fitting illustration in the old romantic legend concerning Blondel, the French minstrel. Blondel, it is said, accompanied Richard the Lion-Heart, King of England, to Palestine. On their way home Richard was seized and imprisoned by Leopold, duke of Austria. The faithful

## A Spiritual Christ.

minstrel resolved to find the place in which his royal master was confined. For years he wandered through Europe in disguise; and at length coming to an ivy-clad castle in Austria, as he played upon his harp and sang before the dungeon bars, a well known voice took up the song and carried it to the end. The king was discovered, and Blondel, returning with all speed to England, secured from his subjects the means of his ransom. Thus the spirit of man, immured in the prison-house of sense, hears faint notes of a heavenly voice in which is expressed the passionate longing of a breaking heart to find the lost object of its love; echoes of a better life are waked up; the remembrance of a former kingly state is recalled; the unextinguished desire for the better things of the kingdom is fanned to fervent heat; and the soul, responding promptly and eagerly to the divine voice, is drawn out of its captivity into the glorious light and liberty of the children of God.

The coming of Christ in the Spirit was for the purpose of finding man, and establishing spiritual communication with him. Through the Spirit spiritual commerce is carried on between Christ and man; through the Spirit spiritual messages are sent from Christ to man. The main advantage accruing from the departure of Christ con-

## After Pentecost, What?

sists in the spiritual manifestation of Himself which His departure made possible. While He was with His disciples they were like weak children clinging to the hand of a father; when He was taken away they learned to walk alone. The blossom dropped off that the fruit might appear; the earthly Christ faded from sight that the spiritual Christ might be revealed; the visible hand was withdrawn that the unseen hand might henceforth guide and sustain in all life's dark and difficult ways.

Speaking of the changed view of Christ which the coming of the Spirit has effected, Paul says, "We henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know Him so no more." (2 Cor. v. 16.) Humanity has become spiritualized. Men are not known after the flesh-standard, but after the standard of spiritual worth. And, what is of more concern in the present discussion, Christ is spiritualized. All worldly or fleshly ideas concerning Him and His kingdom are put forever away. Whether or not Paul knew Christ *in* the flesh, we need not stop to inquire; what he asserts is that one time he knew Him *after* the flesh. A contrast is drawn between then and now. Then he knew Him as a Jew, now he knew Him as the Jew's Messiah; then he knew Him



## A Spiritual Christ.

as a crucified criminal, now he knew Him as a crucified Savior; then he knew Him as the Son of Mary, now he knew Him as the Son of God; then he knew Him as

“A silent man before his foes,  
A weary man and full of woes,”

now he knew Him as the King of Glory to whom the everlasting gates had opened, and by whose return in the power of the Spirit the kingdom of righteousness was to be established on the earth.

This deeper view of Christ furnishes us with an answer to the question, What kind of a Christ have we now? The Christ of to-day, the Christ who is now present in the world, is a spiritual Christ. With the outward eye we cannot behold Him. We do not even know how He looked when in the flesh, for no portrait of his outward appearance has been preserved. We know Him spiritually. We follow Him, walking by faith and not by sight. He speaks to our spiritual nature, and not to our senses. He is the Christ of the conscience, of the reason, and of the heart. After a spiritual manner the Holy Spirit is revealing Him to us, giving a spiritual interpretation of His words and works, making known the spiritual meaning of the external facts of His life, and superseding all that was outward and temporary in His self-manifestation in the flesh by a rev-

## After Pentecost, What?

elation of the essential glory of His divine nature. The veil has been taken away that "the brightness of the Father's glory" may be seen shining in His face; the last limitation of His earth-life has been removed that He may find free access to the spirit of man; the last barrier of His earthly environment has been broken down that His atoning love may have free course to every heart. Those who know Christ as He is, know Him as the Christ who is laying His healing hand upon stricken souls; the Christ who is feeding hungry hearts with the bread of His truth and love; the Christ who is in the world as its immanent life; the Christ who is in the believer as a well of water springing up into everlasting life; the Christ who is in the church continually supplying it with omnific energy by which miracles of saving power may be wrought.\*

In the revelation of the spiritual Christ by the Holy Spirit is fulfilled the promise, "He shall glorify Me; for He shall take of Mine and shall declare it unto you." "As the Son glorifies the Father, the Holy Spirit glorifies the Son," says

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\*The Ritschlian school of theology, in its laudable desire to rest the Christian's experience of Christ upon a historic foundation, has strangely ignored the fact-basis regarding the higher relations of Christ, which is found in Christian experience itself. It has been content to know Christ as a historic man who grasped and revealed the purpose of God, but it has lost sight of His divine glory as made known by the Spirit in the inmost being of the believer. And in ignoring what in Christ transcends historical limits it has failed to take Him at his full worth.

## A Spiritual Christ.

Bengel. Christ is glorified when by the Spirit He is spiritually revealed. The external facts of His life may be known, where Christ Himself—the real Christ—has not been discovered. This is implied in the declaration, “No one can say that Jesus is Christ, but by the Holy Spirit.” Apart from the inward illumination of the Holy Spirit He may be known in His historical manifestation as a son of man, but not in His essential divinity as the Son of God. The Holy Spirit alone can make Him known to the spiritual consciousness as the spiritual Christ. And only the Holy Spirit can reveal the spiritual import of His atoning sacrifice. “By one offering He hath perfected them that are sanctified. Whereof also the Holy Spirit is a witness to us.” (Heb. x. 14.) The purpose for which the Holy Spirit came down from heaven was not merely to witness to the fact of the atonement; but to take the “things of Christ” and show them unto us in all the fullness of their spiritual significance. This He is now doing. The measureless meaning of the things concerning Christ which lies concealed from mortal eyes, He is increasingly revealing. He is giving to the world larger and truer conceptions of Christ, than it ever had before; He is giving deeper and ever deeper views of the facts of His earthly life; thus winning for Him

## After Pentecost, What?

a wider and loftier homage, and inspiring towards Him reverential love out of which the noblest hymns of adoration and praise are born. It is the spiritual Christ that He holds up as the true object of worship; and not the least service that He renders is that of enabling us to look with eagle eyes at His dazzling brightness. We are said to be "strengthened with power through the Spirit of the Father in the inward man; that Christ may dwell in our hearts by faith, *to the end* that we, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled with all the fullness of God." (Eph. iii. 16-19.) From this deeper apprehension of Christ through the power of the Spirit comes the reflection of His glory, and from the reflection of His glory comes spiritual transformation. "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor. iii. 18.)

This higher revelation of Christ, which the Spirit is now giving, and which marks progress from the physical to the spiritual, from the visible to the invisible, and from the local to the universal,

## A Spiritual Christ.

comes last. "That is not first which is spiritual, but that which is natural." First a Christ who walks on the earth, then a Christ who lives in the heart; first a human brother, then a divine Savior; first a localized person, then a universal presence. When the normal order of development is followed this revelation of the divine in the human comes gradually. There are special cases, like that of Paul, where the Lord of Glory is revealed in the Son of Man suddenly and startlingly, as with a lightning flash, and the human side of Christ's nature is for a time shut almost entirely out of sight;\* but that is not the usual way. The usual way is that followed in the child. The child begins with a Christ who is known after the flesh, and it requires long and patient instruction, backed up by the help of the co-operating Spirit, to bring him to appreciate the higher vision of Christ. At first Christ is the gentle Jesus, a human friend, a perfect man, by whose love and tenderness the heart is taken captive; and it is only by gradual stages that the mind penetrates through the human to the divine until it finds at length in the Jesus of Gospel story the soul's Redeemer and Lord. The spiritual lesson is always the last one to be learned, but learned in some way it must be before Christ can take

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\*This idea is well brought out in Chap. IV. of Dr. George Matheson's "Spiritual Development of St. Paul."

## After Pentecost, What?

His rightful place in the thoughts and lives of men. It is not enough to believe in a Christ who lived and died; we must believe also in a Christ who lives and reigns. "It is Christ who died, yea rather who is risen again, who also liveth to make intercession for us," is the expression of a faith in which the spiritual has become full-grown. And when the Christ who could die is seen to be also the Christ who has conquered death, and is alive for evermore, the ransomed of the Lord march to Zion, to the music of His name, with everlasting joy upon their heads.



## CHAPTER III.

### A SPIRITUAL GOD.

"I feel that His embrace  
Slides down by thrills through all things made,  
Through sight and sound of every place;  
As if my tender mother laid  
On my shut lips her kisses' pressure,  
Half-waking me at night; and said,  
'Who kissed you through the dark, dear guesser?'"  
MRS. BROWNING.

IN giving a spiritual Christ Pentecost gave a spiritual God. When God was revealed in the Spirit He was revealed as spirit. Strictly speaking, Pentecost did not give a new God, but it gave a new and sublimed conception of God; it did not give a better God, but it gave a better understanding of God. The incarnation was God manifest in flesh, Pentecost was God manifest in spirit; the incarnation was God dwelling with man, Pentecost was God dwelling in man. By the incarnation God revealed Himself openly in the world, by the Spirit He reveals Himself secretly in the soul; by the incarnation He lived for a season among men, by the Spirit He lives perpetually in man.

The revelation of God in the Spirit lifts into the light an aspect of the Godhead which is in constant danger of being obscured. By bringing

## After Pentecost, What?

the age-long process of divine self-manifestation to its highest stage of development it rounds out to completeness the idea of God as spiritual. When God makes Himself known in the Spirit the revelation of Himself to man reaches its highest form. His effort to disclose Himself can go no further.

Owing to the entanglement of the doctrine of the Holy Spirit with speculative theories touching the Trinity—an entanglement from which it is now happily being cut loose—there was a long period during which the simple Scripture teaching upon this important subject was greatly obscured. The church is, however, coming to see that whatever difficulties the doctrine of the Trinity, viewed as a metaphysical problem, may present to the ordinary mind, its sweet reasonableness is at once apparent when it is approached upon the practical side—the side upon which it ever finds a glad response in Christian experience. The contention of Abelard that it is “a necessary idea of reason,” may have but little force to many to whom it is a necessity of the heart. There are those to whom the subtleties of the schoolmen are insoluble riddles who can see how the one self-existent being should manifest Himself to His children in a variety of ways. Taken simply to express the threeness, or the three-foldness of

## A Spiritual God.

the one divine Being, the names Father, Son and Holy Spirit are full of precious significance. But, instead of saying Father, Son and Spirit are one God, we ought to say there is one God, who is Father, Son and Spirit. The Father is God in universal relations, the Son is God in revelation; the Holy Spirit is God in operation. "God manifests Himself in the Son," says Van Osterzee, "but communicates His life through the Holy Spirit." The Son is the self-revealing God, the Spirit is the self-communicating God. "In the Father," says Dr. R. W. Dale, "God personally transcends the life and thought of man; in the Son God is personally revealed to man; in the Spirit God is immanent in the higher life of man."\* If love be the immanent power "by which Deity evolves into a Trinity," in the Father we have the original fountain of love, in the Son we have love revealing itself, in the Holy Spirit we have love communicating itself. God as love could not remain in solitude or inactivity. The longing of divine love to find expression explains the incarnation; the longing of divine love to impart itself explains "the procession of the Holy Spirit from the Father."

But whether the distinctions in the Godhead for which the names Father, Son, and Holy

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\*"Christian Doctrine," p. 164.

## After Pentecost, What?

Spirit, stand, are immanent and essential, or whether they are merely educative aspects of the present redemptive process, the practical point to be kept in view is that they present a threefold mode of divine self-manifestation, which, without sacrificing the divine unity, meets to the full the intellectual and spiritual needs of man.

Names, however, are not realities. The Reality of Realities—the Supreme Reality of the Universe—the absolute Being in whom and by whom all things exist, no name can adequately set forth. “God is spirit,”\* not a Spirit, but pure spirit; and all who would know anything of His essential nature have to get behind the various forms and figures by which He is revealed, and come into conscious contact with Him. In the beginning of the spiritual development of the individual and of the race all thoughts of God must of necessity be cast in an anthropomorphic mould. Since we have no celestial language, the Infinite must needs be translated into the terms of the finite, the spiritual into the terms of the natural. Nor will this mislead if it be borne in mind that all outward forms are mere accommodations to the limitations of human thought—mere ladders by which those who dwell in the darkness of the phenomenal climb into the

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\*Marginal Reading R. V. John, iv. 23.

## A Spiritual God.

light of the real. The reality always transcends the form. God is something more than a magnified man having eyes, and hands, and feet. He is spirit; and those who desire really to know Him must rise above those pictorial representations suited to a condition of spiritual childhood, until He is revealed directly and immediately to their spirits.

But while it is true that the expression "God is spirit" brings prominently into view the divine essence as distinguished from the divine personality, the personality of God is not swallowed up and lost in His spirituality. God is not "a neuter absolute," but a living being. He is "the Father of spirits." He is a spiritual Father, holding personal relations with all His children. In this very connection His spirituality and fatherhood are conjoined. "Worship the Father in spirit and in truth; for God is spirit." As spirit He is not confined within temples and churches, but is to be found everywhere and worshiped anywhere; as a Paternal Spirit He is personally and lovingly near to every worshiper.

The Holy Spirit in whom the spirituality of God is expressed is sometimes represented in Scripture as an impersonal force, attribute or influence; but in these cases the sign is put for the thing signified, the symbol for the reality.

## After Pentecost, What?

In its last analysis force always involves personality; an attribute is a quality of being; influence is the outbreathing of life. Behind every good force, attribute, or influence there is always a good person; and behind every evil force, attribute, or influence, there is always an evil person.

Prayer is frequently offered for the influence of the Holy Spirit when the object of prayer ought to be the Holy Spirit Himself. Those who have the Holy Spirit have His influence, as those who have the sun have his light and heat.

A recent writer, tracing in a tentative way the movements of "the spirit of God" in the intellectual and moral development of the race, finds "a spiritual force operating from the first in Hebrew history, and strangely differentiating and integrating it, maintaining in it a marked individuality and exclusiveness, while at the same time it kept it in organic relation with world-history."\* This "spiritual force" increases through the ages and comes at length to its fullness in Jesus of Nazareth. The word *force* is not happily chosen. The movements of God in history are to be regarded as something other, and something more than a mere force, even if that force be designated a *spiritual* force, or even if it is looked at through Harnack's eyes, as "a potency

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\*"The Holy Spirit in Literature and Life," by Dr. J. Coyle, pp. 245, 246.



## A Spiritual God.

which has all the religious value of a person." The tidal movements of history are directly operated by a spiritual being, who is the fountain of all force, physical and spiritual, potential and actual.

Matthew Arnold's view of God as "a *power* not ourselves," which becomes "a stream of tendency," marks a slight advancement from the conception of God as a mere *force*; but it, too, is inadequate, inasmuch as by robbing God of personality it not only takes from Him every shred of self-consciousness, but it also removes Him forever outside the sphere of the soul's experience. It is refreshing to hear the venerable Mr. Gladstone say, "I do not hold with streams of tendency. After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality, and the nearness, and the personality of God." This clear note of testimony, born of experience, is specially valuable for the recognition which it gives of the personal interest and love of the all-enfolding and all-upholding Spirit. From His brooding presence and embracing providence there comes an infinite sense of helpfulness which is scarcely conceivable until His personality is firmly grasped. The living Spirit is the loving Spirit. Love is the very breath of His life.

## After Pentecost, What?

Christ loved men and died for them; the Holy Spirit loves men and lives for them. He identifies Himself with every human interest. With a love that suffers, a love that endures, a love that never relinquishes its beneficent purpose, He gives Himself to the work of man's redemption. Nothing is too costly for Him to give, nothing too hard for Him to do to secure the highest welfare of those in whose happiness He is bound up. He puts Himself at man's service; all that He has He holds and uses for man's benefit. So close is the affectional relation which He sustains to man that He is grieved or gladdened by his conduct. Human sin is not something committed against a cold, dead law; it is something committed against a loving, sensitive Being. There is one sin designated *the* sin against the Holy Spirit, but in a true and valid sense every sin is *a* sin against the Holy Spirit and wounds His loving heart. When any one is in the valley of decision, halting between two opinions, the Spirit stands beside him urging him to choose the better part; when any one makes a sinful choice he has to set aside the protest of this Inward Monitor, who lays upon him the hand of restraint, saying, "See thou do it not;" when any one enters the downward path of disobedience he has to push his way past this loving friend who stands pleadingly between

## A Spiritual God.

him and ruin, crying out, "Turn ye, turn ye, why will ye die?" when any one remains impenitent he has to harden his heart against the moving, melting tears of pity which the sorrowing Spirit rains upon his head; and when, on the other hand, any one shows the slightest inclination towards higher things, and endeavors to walk in the narrow way which leads upward to the life eternal, the happy Spirit encourages him, saying, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will uphold thee with the right hand of My righteousness." Deeply affecting is all this tender solicitude on man's behalf.

"O Spirit, beautiful and dread;  
My heart is like to break  
With love, for all thy tenderness  
For us poor sinners' sake."

The interest of the Spirit in the children of men is no new thing. No age has had a monopoly of His love. His operations have not been limited to certain times and seasons. Through all the ages He has been incessantly at work, disseminating among men His saving influences, and carrying forward, without a break, the moral reparation of the race. His power in the world has been active rather than latent. His motions in man have been something more than "prophetic stirrings;" they have been positive and fruitful im-

## After Pentecost, What?

pulses. From His haunting presence comes the impulse to righteousness which all men feel, and which is commonly described as the working of conscience. Pentecost did not mark His coming into the world or into the heart of man for the first time; it marked His coming in fullness of power; it marked the reaching of a new stage in His continuous redemptive activity; it marked the beginning of His temporal mission, which through the Incarnate Son He still carries on, bringing to all men salvation to the uttermost. Never was there a time when the Holy Spirit did not exist, never was there a time when His activity ceased or slackened. Upon the face of the waters He brooded at creation's birth, bringing cosmos out of chaos, light out of darkness, life out of death. He is the great world-builder, the potent energy by which and from which all things are evolved. Equally active is He within the spiritual sphere of things. Over the prostrate body of humanity He is ever bending, breathing into it His inspiring life, and resuscitating its expiring hopes and purposes; into the humblest heart that has sought Him He has entered—oftentimes by some little wicket-gate, silently and unobserved—bringing joy unspeakable, and revealing things that eye hath not seen, nor ear heard, nor the heart of man conceived; over the discordant elements

## A Spiritual God.

of social life He has ever brooded, bringing them into harmony with one another, and with heaven's perfect order.

One purpose for which the eternity of the Holy Spirit is brought into view in connection with the work of Christ is evidently to furnish an illustrative example of His ordinary operations. If Christ, the High Priest of the race, "through the Eternal Spirit, offered Himself without blemish unto God;" if the Spirit was given to Him "without measure," anointing Him to the work of human redemption, and upholding Him until it was accomplished; if, through all His earthly life, the Spirit dwelt within Him, co-operating with Him, strengthening Him for His daily toil, enabling Him to perform mighty works which no other man ever did, and sustaining Him in the hour of His deepest agony, when in the culminating act of vicarious self-surrender His soul was made an offering for sin, He will most surely render the measure of help required by any one who is willing and ready to pour out his life as an oblation unto God. What the Eternal Spirit did for Christ in the days of His flesh, He has always been doing for others. He has had to do with the totality of human interests and activities. Of every sacrificial life He has been the inspiration. There has been no good thing done

## After Pentecost, What?

by any man in which He did not have a part. The light in which men have rejoiced is the light which His presence has kindled; the strength in which they have vanquished evil and wrought righteousness is the strength which His presence has imparted. Constant as the operation of the sun upon the earth has been the operation of His life-giving power upon the hearts of men. The long-suffering love with which He strove with the disobedient antediluvians to lead them to repentance (Gen. vi. 3); the unwearied patience with which He labored with the Jewish people while they rebelled against Him, and vexed Him sorely (Comp. Isa. lxiii. 10, and Acts vii. 51), have always been displayed in his efforts to reach alike those without and those within the sphere of gospel light and privilege. He has anticipated every gospel herald, going before him to prepare the way for his message, going along with him to make his message effective. He is never out-run, or outdone. Greatly is He misunderstood when importuned to do what He is always doing. The Spirit of the Ages "worketh hitherto," and worketh still. He is divine activity in the present tense; the Eternal Now of divine power.

To the Eternal Spirit *universality* belongs. His saving influences and efforts are not restricted to certain places and persons; they are not exclu-



## A Spiritual God.

sive property of any elect people. Like the rain which falls upon every separate blade of grass, or like the sunshine which falls on every separate flower, they are bestowed impartially upon all conditions and classes of men.\* Peter in his Pentecostal sermon makes the universality of the Spirit's operations the distinguishing feature of the new age that was being ushered in. The ancient prophecy, "I will pour out My Spirit upon all flesh," was declared to be then fulfilled. The Spirit was given to all without distinction, and without exception. Echoing the words of Peter, Clemens, Bishop of Rome, says: "There was a full outpouring of the Holy Spirit upon all." It is added: "The promise is unto you and to your children, and to all that are afar off." It is to all who will grasp it and claim it. Free as the air, the Spirit can be had for the taking; He gives Himself to all in a measure proportioned to their desire to possess, their capacity to receive, and their willingness to use. By the door which in every man opens to the divine He enters laden with blessing. To every man He brings a personal message; with every man He has personal

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\*"It is a mistake to imagine," says Dr. W. A. Martin, the well-known missionary and oriental scholar, "that the Holy Ghost confines His operations within the forms of Christianity. In heathen countries His presence is like electric fluid in the atmosphere, while in Christendom it is like that fluid circulating through a network of wires, and responding to the human touch in providing light and heat and power."

## After Pentecost, What?

dealings; upon the head of every man He lays His hand in benediction. Wide as the world is the sweep of His loving ministry. As the Father loved the entire world of sinners and gave His only begotten Son for their redemption, as the Son loved the entire world of sinners and died to redeem them, the Holy Spirit loves the entire world of sinners and strives to bring them into actual possession of the redemption which the Father has provided, and the Son has purchased. There breathes not a soul who is not dear to the heart of the Spirit, and to whom His all-sufficient help is not freely tendered. For every man's salvation His best efforts are being put forth. Not if He can prevent it will any one for whom Christ died perish in his sins.

In the conception of God as a Spirit eternal and universal, *ubiquity* is included. In the paradoxical language of St. Augustine, "He is most hidden, yet most present." His pervasive energy fills the universe. All the processes of nature are the expression of His omnipresent life. His presence surrounds every soul as the air surrounds the body, or as the waters of the ocean surround the fish that swims through their crystal depths. It is in Him that the spiritual nature of man lives and moves and has its being. As well might man attempt to flee from his own shadow as to

## A Spiritual God.

flee from the all-embracing Spirit. "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." (Ps. cxxxix. 7,8.) To localize the Spirit, to say that He is here and not there, is to deny His omnipresence; and to deny His omnipresence is to deny His deity. When the question is asked, Where is the Spirit? it is sufficient to reply by asking, "Where is He not?" He is everywhere. Because "the day of His visitation" is being specially enjoyed and improved at one place, we are not to infer that He is absent from any other place. With an omnipresent being, absenteeism is impossible. The human friend may be an occasional visitor, the Divine Friend is a perpetual presence. The human Jesus came and went, the Spirit came and stays. "I will make request of the Father," said Jesus, "and He shall give you another helper that may abide with you for ever." Everywhere He is present, waiting to find room in human hearts. His abiding presence in the church is the source of her inspiration and strength, the pledge of her ultimate triumph;

## After Pentecost, What?

His abiding presence in the world is the source of her aspiration and hope, the pledge that sin will be subdued, and mankind redeemed. But His presence becomes a power only in so far as it is realized. Too often we resemble the stupid fish that lies gasping in the sunshine with only one inch of sand between him and the water of the ocean; one flop would take him over into his native element, but there he lies in as sad a plight as if the ocean were leagues away. How sad to imagine that the Spirit of God is far away when He is so very near! How sad to perish of thirst with the beating of the waves of the ocean of divine love sounding in our ears!

## CHAPTER IV.

### SPIRITUAL WORSHIP.

"Speak to Him then, for spirit with spirit  
can meet;  
Nearer is He than breathing, nearer than  
hands or feet."

TENNYSON.

THE spiritualizing of the idea of God leads to the spiritualizing of worship. The truth that God is spirit, carries with it the obligation to worship Him in spirit and in truth. The revelation of God in the Spirit being the final form of divine self-manifestation, those who do not know Him in the Spirit do not know Him as He is now revealing Himself, and those who do not worship Him in spirit do not worship Him in the way in which He seeks to be worshiped. A change in the quality of worship is indicated in the words of Jesus, "The hour cometh and now is, when the true worshiper shall worship the Father in spirit and in truth, for such doth the Father seek to be His worshipers." (John iv. 32.) The true worshiper is now to worship the Father, finding in Him an object worthy of his reverence and love. He is to worship Him "in spirit," that is, in a spiritual way,

## After Pentecost, What?

as opposed to the way which consists in outward acts which appeal to the senses; "and in truth," that is, in a true way—a way in which the outward forms harmonize with spiritual realities, and fittingly express the inmost sentiments of the heart.

True worship is a spiritual act. It is living communion, like with like, spirit with spirit. It is an act of the Spirit in which the body merely assists. It demands the vigorous use of what Plato calls "soul-wings." The divine Spirit is ever drawing man upward, the world-spirit is ever drawing him downward. Those who ascend do so by overcoming opposition. In their struggles to rise every inch of progress is contested. Among the fantastic visions of St. Anthony there is one in which the soul's effort to ascend into the sphere of the spiritual is strikingly set forth. "One night the saint heard a voice, saying unto him, 'Anthony, get up, go out and look.' He obeyed, and saw a gigantic figure, whose head was in the clouds, and whose outstretched arms extended far across the sky. Many souls were fluttering in the air, and endeavoring, as they found opportunity, to fly upward, past this dreadful being. Numbers of them he seized in the attempt and dashed them back on the earth. Some escaped him, and ex-



## Spiritual Worship.

ulted above, while he raged at their success. Thus sorrowing and rejoicing were mingled together, as some were defeated and others triumphant. This he was given to understand was the rise and fall of souls."\* But there is another side to the picture, which the dream of good St. Anthony fails to present. If souls in their efforts to cleave their way heavenward are hindered by evil spirits, they are helped by good spirits. The "ministering spirits sent forth to do service for them that shall inherit salvation" no doubt assist souls in their upward flight. And more are the unseen powers that are for aspiring souls than those that are against them. But above superhuman helpers is the divine Helper promised by Christ. Upon His outstretched wings the soul of man is upborne in its attempt to soar. He gives that upward push, without which the soul's ascent would be impossible. All aspiration is born of His inspiration. All worship is a response to His call. All success in finding God is the result of His leading.

Spiritual worship calls for strenuous effort, not only because of the alien influences to be overcome, but also because of the tendency to glide into formalism. It is an easy thing to be a Pharisee and offer mechanical worship, but it is a diffi-

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\*"Hours with the Mystics," R. A. Vaughan, p. 110.

## After Pentecost, What?

cult thing to bring the spiritual nature into exercise and offer spiritual worship. Forms that ought to be wings are apt to become crutches; ceremonies that have been outgrown fetter the growing soul as swaddling bands that ought to be cast off when babyhood is past fetter the growing child; liturgies which at one stage of development were found to be helpful to the promotion of spiritual life, are apt, after long continued use, to become the means of the soul's enslavement. There is, however, no necessary antagonism between form and spirit. It is not the use but the abuse of forms that is to be condemned. To develop the function of worship by reconciling a spirit of devotion with the right use of a beautiful and stately liturgy, to break down the middle wall of partition between the ritualist and the spiritualist, making of twain one new man, and so making peace, is not the least imperative duty of the modern church. But care must always be taken not to lean too heavily upon the visible and the external, for these are to be valued only so far as they help the soul to reach the spiritual realities behind them. The form exists for the spirit, not the spirit for the form. "What is the chaff to the wheat? saith the Lord." In the constant use of set forms there is always danger that the spirit be lost in the form, and the image come

## Spiritual Worship.

to be worshiped for the reality—and this danger is just as great when worship is by rote as when it is by book. The tendency to substitute form for reality is illustrated in the superstitious reverence paid to the brazen serpent of Moses, which had been the heaven-appointed means of deliverance. For many generations that interesting relic was to pious souls a precious memorial of God's goodness, and a valuable aid to faith; but by and by it became a fetich; incense was burned before it as an object of special sanctity, on account of its supposed magical power. Seeing that it was becoming a snare to the conscience, Hezekiah broke it in pieces, calling it in derision "Nehush-tan"—a piece of brass. Does it not sometimes seem as if it might be a good thing were some iconoclastic reformer to destroy the ancient symbols which the church holds in superstitious regard, but in which her faith and devotion are no longer expressed, that she might be forced to create new ones? But perhaps it is wiser to let the tares grow with the wheat, lest in pulling up the tares the wheat is uprooted also. The old is not to be discarded because it is old, nor the new accepted because it is new. Spirit-filled souls find use for both. They "speak one to another in psalms and hymns," using words and figures in which the faith of the past is crystallized, "and

## After Pentecost, What?

in spiritual songs," breaking out into free, spontaneous utterance under the impulse of the divine Spirit; "making melody with the heart to the Lord," alike in what is memorized and in what is improvised. The spirit of worship is the main thing, and if that be taken care of, forms will take care of themselves; they will keep changing if they are kept growing; they will not become petrified so long as they continue to live; they cannot be frozen into the stiffness of death if the breath of the divine Spirit be continually breathed into them.

In desolating judgments the Jewish temple was swept away, and its cumbersome ritualistic service forever abolished, that men might rise from the idea of a localized God to the idea of a God everywhere present, and that in the absence of all external symbols they might commune with Him in spirit, everywhere, and at all times. This great transition from the material to the spiritual in religion, of which the destruction of Jerusalem was the outward sign, is pictorially described in the epistle to the Hebrews. The law is there set forth as introductory to the gospel; Moses prefigures Christ; the Aaronic priesthood is consummated in the Christian priesthood; distinctions between things sacred and things secular are abolished; holy orders, holy places, holy days be-

## Spiritual Worship.

come things of the past; all Christians are "an elect race, a royal priesthood;" all places are holy places; all days are holy days. It is not that the sacred has become common, but the common has become sacred. Every meal is a sacrament, every event a providence, every hearth-stone an altar, every heart a temple.

It is truly wonderful to what an extent the church ignores this change from the outward to the spiritual, and how tenaciously she clings to obsolete ceremonials. A curious survival of a defunct form is found in the use of the term "altar" in certain Protestant churches. Mourners are invited to come to "the altar." Has the church of Christ a literal altar? Are not the sacrifices which she offers "spiritual sacrifices?" and is not the altar upon which they are offered a spiritual altar? In the Roman Catholic Church the climax to an imposing ritual is found in "the elevation of the host," by which the perpetual sacrifice of Christ is offered by the church. But if Christ made "one sacrifice for sin forever," there is no need that His sacrifice be repeated. What is now demanded of Christians is not a sin offering, but a self-offering. Their lives as a perpetual oblation are to be freely expended in self-giving sacrifice for others. "To do good and to communicate forget not, for with such sacrifice God

## After Pentecost, What?

is well pleased." And just as there is no literal altar or sacrifice, there is no literal priesthood. The assumption on the part of a sinful mortal of a priestly power by which he opens for others the door of access to God, and by which the grace of God is magically and mysteriously conveyed to others, cannot be too heartily repudiated. The only human priesthood that now exists is the spiritual order of believing souls. In the Christian system the method of attorneyship has no place. To the humblest believer is given the right and the privilege of going alone into the presence of the Most High, and as a spiritual priest, divinely anointed, offering up upon the altar of a sincere heart sacrifices of praise, and prayer, and holy deeds, acceptable to God through Jesus Christ.

All worship is empty and vain that does not take the spirit of man through the outer court of the material, with its shadows of heavenly things, into the holy of holies of spiritual communion. The worship that is "in spirit and in truth" is actual fellowship with the Father, whom the Son objectifies, and unto whose presence the Spirit takes us. "We are the circumcision," exclaims St. Paul, "who worship by the Spirit of God, and glory in Christ Jesus (in whom we discern the supreme revelation of God) and have no con-



## Spiritual Worship.

fidence in the flesh." (Phil. iii. 3.) Spiritual communion is with the Father, through the Son, by the Spirit. The Spirit is not the object but the inspirer of worship. By His touch upon the heart the feeling of worship is awakened; through His abiding presence in the heart communion of life and love with the Father is maintained. Those in whom He abides are made one with the Father not alone in their hours of devotion, but in the whole round of their daily duties. Their lives are attuned to the heavenly harmonies; their spirits are kept in a worshipful mood; they "pray at all seasons in the Spirit"; their entire life is one continuous act of devotion; so that, as Victor Hugo has put it, "whatever be the attitude of the body, the soul is always upon its knees."

The possibility of man finding the Father, who is the supreme object of his quest, lies in the fact that He is always in His world. This great world-house is His family home in which He always dwells among His children. Never is He apart from the universe, and never is He apart from the soul. The true worshiper, withdrawing within himself, entering into the inmost sanctuary of his spiritual being, and shutting the door which excludes the external world, finds God there; going out of himself, sending his soul out into the unseen realm in search of the Infinite

## After Pentecost, What?

Good, he finds Him there. The Supreme Spirit whom he worships as his Father is not banished outside the world, nor imprisoned within it. He is both immanent and transcendent; within the world, and above it; at the center of being and enthroned above the highest heavens; the inward shekinah before whom the spirit silently bows, and "God over all, blessed forever," the object of all true worship, human and angelic.

Whether the Father is sought above or within, in heaven or in the heart, the one thing to be kept in mind is that He is always within reach. Where heaven is we know not, but far away it cannot be, for between it and earth there is close connection, and every prayer sent to it reaches its destination at once. Prayer does not bring heaven near to us, but it brings us near to heaven; it does not bring the Father to us, but it brings us to the Father; it does not change the Father in His relation to us, but it changes us in our relation to the Father. Even when we do not pray the Father is with us, but when we pray we are with Him. Any one can say of the ever-watchful Father, "When I awake Thou art still with me," but only the praying soul can say with the Psalmist, "When I awake I am still with Thee." Prayer is the uplooking, the uplifting, the upreaching of the soul to the Supreme Good; it is "the

## Spiritual Worship.

flight of the lonely to the Only," it is the soul's escape from its limitations and weakness to the source of infinite comfort and help. To say that to pray is to beg is a beggarly conception of prayer. To pray is to wait upon God, to come into direct contact with Him, to listen to Him, "to inquire in His temple," to tarry at His feet until His mind is made known. Prayer is not abstraction, it is aspiration. It does not consist in staring into the eternal darkness, but in lifting up the spirit into communion with the Eternal Father. It is not an apostrophe to the All-Being who is unknown and unknowable, but intelligent converse with the All-Father who is ever seeking after man that He may open up communication with him. "The consciousness of God," of which St. Peter speaks (1 Pet. ii. 19), is something more than the dim sense of "a presence that disturbs." It is the consciousness of the presence of one with whom we have personal and vital relations, one with whom we have the closest affinity and fellowship, one with whom we have personal intercourse. Sir Monier Williams, the great oriental scholar, asserts that the consciousness of personal union and fellowship with God is a unique and distinctive feature of the Christian religion. He fails to find it in any of the religions of the East. Between the

## After Pentecost, What?

pantheistic god of Buddhism, who, although the immanent life and glory of nature, knows nothing of individual men, and the personal God of the New Testament, who numbers the hairs of our head, there is a gulf deep and unbridgable. It is no abstract, pervasive presence before whom the Christian worshiper stands. He draws near to a personal friend whose love is "his spirit's food and sunshine," and looking up into His face, cries in the spirit of adoption, "My Father!"

Personality in man cries out for a personal God, all-wise, all-powerful, all-merciful; the touch of whose hand may be felt, the sound of whose voice may be heard. Man has always felt the need of a God sustaining towards him living, loving relationship; a God whom he can know and love, a God into whose sympathetic ear he can pour out his soul. Every system of philosophy from which personality has been evaporated has been found to be defective and unsatisfactory; and every system of religious thought from which the personality of God has been eliminated has utterly failed to satisfy the yearnings of the heart. Who can worship an infinite essence? The craving of man is for a God upon whom he can get an individual grip. "My soul thirsteth for God, for the living God," is the passionate outcry of one who speaks as the mouthpiece of the race.

## Spiritual Worship.

The ground of this personal intercourse between God and man is found in the mediation of Christ, which the Spirit makes effectual. In reminding Jews and Gentiles alike, of the spiritual unity into which they had been brought in Christ, Paul says, "Through Him we both have our access in one Spirit unto the Father" (Eph. ii. 18), or more literally, "through Him we both are brought toward the Father in one Spirit." All who are brought toward the Father in the Spirit are brought toward Him through Christ. Christ is the only way to the Father, and hence all who come to the Father in the Spirit, must come through Him. His mediation is fundamental. Souls cannot escape from its operation any more than bodies can escape from the working of the law of gravitation. With every worshipping soul Christ identifies Himself; standing with him in the Father's presence, making intercession on his behalf. The universality of His mediation is based upon the relation which man sustains to God—a relation which Jesus might almost be said to have discovered. When He died, "the just one for the unjust to bring man to God," He died to bring the child to the Father; He died to restore a ruptured relationship. Man is God's child, His wayward child, His self-exiled child, His lost child, but still His child,

## After Pentecost, What?

And as God's child he has a right to come into His presence at all times and hold fellowship with Him. But this right he may not care to claim; the sense of his divine sonship may remain dormant; he may not realize his divine heredity; he may not value his privileges as a son of God; he may be starving in the far country, when he might be feasting in the Father's house. Yet, however forlorn and depraved he may be, he is just as welcome into the Father's presence as the most exalted seraph. Before him the beautiful gates leading to the King's palace stand ever open; and the approach is clear all the way up to the throne-room and audience chamber, where the King, his Father, waits to receive him. No barriers remain between man and God except those which his earthly environment of necessity imposes. Through the "one Mediator, Himself man," there is perfect freedom of access for all to the Father. But man is still in the body. The things of the spirit-realm he sees "through a veil that hangs between"; although when his eyes are anointed of the Spirit that veil keeps growing thinner. He chafes against his limitations, beating his breast against the bars of his cage, "yearning, straining, for the prison of confining flesh to burst" and set him free, that he may stand in



## Spiritual Worship.

God's most holy place, and see him face to face,  
lost in the light of

“The ineffable Forever,  
And the eternal All in All.”

## CHAPTER V.

### A SPIRITUAL APPREHENSION OF TRUTH.

“A man can understand inspired Scriptures only as he is in the same spirit in which they are given.”

GEORGE FOX.

MANY who read the words of Scripture do not see in them a revelation of spiritual truth; just as many who saw Christ in the flesh did not see in Him a revelation of God. For the discernment of spiritual truth the inward illumination of the Spirit of God is an essential requisite. The Spirit's presence in the heart develops a new spiritual sense which enables one to see behind the veil of the phenomenal and discern the spiritual meaning in the material symbol, the divine idea in the human words. This new spiritual sense, which is sometimes spoken of as a sixth sense, opens up a new world—a world of which this mundane sphere is but the shadow. “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him”; prepared here and now, and not in some distant and future heaven. Of these supersensible things it is distinctly declared that “God hath revealed them

## A Spiritual Apprehension of Truth.

unto us by His Spirit." Into the inner court of spiritual knowledge all are brought who discard fleshly wisdom and allow themselves to be led and enlightened by the Spirit of God. To them, unseen, unheard, unimagined things are spiritually revealed. They experience more than is implied in the religious truism of Origen that "by the contact of the Holy Spirit they become clearer in their mental perceptions, and have their souls filled with a brighter light"; for to their enraptured vision the secrets of the spiritual world lie disclosed. Walking in the Spirit, they walk in the light in the New Jerusalem.

The power of spiritual apprehension is at bottom a moral quality. "Each man enters into God so much as God enters into him," is the profound remark of Amiel. What he sees is determined by what he is. It is no poet's dream that heaven lies about us in our infancy. The innocence of childhood gives the single eye that makes the vision clear. The loss of heart-purity entails the loss of spiritual sight. An evil heart exhales vapors which render the revelations of God murky and obscure. To a soul immersed in carnality the spiritual world is a blank. But to the spiritual man, the man of sensitized conscience, the spiritual world stands revealed. The true in heart know the truth; the pure in heart see God.

## After Pentecost, What?

Every plunge in the laver of regeneration brings a fresh apocalypse; every consecrated height becomes a new Pisgah; every anointing of the Holy One purges the eyes from those earthly films which prevent the soul from penetrating to the essential and the eternal.

Love of the truth is another important element in spiritual discernment. "Affection is part of insight," is the apt remark of Canon Mozley. The love-lit eye sees deep into the heart of things. Spiritual truths which coyly shrink from the gaze of cold intellectualism manifest themselves to those who possess the lover's heart. In the light of the love which the Holy Spirit kindles many things are made visible which otherwise would remain concealed.

Without the purifying and enlightening touch of the Spirit no one can see into Holy Writ beyond the printed page. Questions of external criticism are to be settled by scholars, but spiritual questions hold their solution in reserve for those who are taught of the Spirit. The Author of the Bible knows what is in it, and He alone is competent to interpret it to us. "He only that made the lock," says Gurnall, "can help us to a key that will fit its wards, and open its sense." It is no mere puzzle book that He has given to us. There is in the Bible no mystery which He is not anxious

## A Spiritual Apprehension of Truth.

to unfold. To give to men an understanding of its inmost teachings is the object of His constant effort. He goes before every earnest truth-seeker flashing an electric search-light down into the darkness of its abysmal depths, that the pearls of truth may be discovered; He guides him where to sink his shaft that he may reach undreamed-of deposits; things that with all his searching he could never have found out are "revealed unto him by the Spirit," "for the Spirit searcheth all things, yea, the deep things of God;" bringing to view the treasures of hidden knowledge which lie buried in the Word, waiting the time when they can be understood and used.

Spirit-taught men possess a new Bible. "Either I have changed or the Bible has changed," exclaimed a newly anointed soul, "for it has become a new book to me." Primarily the change was in himself. The Bible was made new to him because he had found a new light by which to read it. An illuminated soul possesses an illuminated Bible. It is the presence of the Spirit within the heart that makes the Bible a new book to every true Christian; and it is the presence of the Spirit of God within the Bible itself that makes it, to each successive age, a message fresh from the heart of God. Through the Bible the Spirit is always speaking to men, and those who

## After Pentecost, What?

turn aside from its teachings miss His most distinct and assuring message. The Bible is not merely a spoken word; it is a speaking word. It is not an echo from the dead past, but a voice in the living present; it is not "an outgrown shell by life's unresting sea," but a word living and powerful—a word pulsating with warm life-blood—a word throbbing with vital energy. Said Napoleon, "The Bible is something more than a book; it is a living thing." And because living it is life-giving. It breeds motives, it produces righteousness, it imparts life to dead and dying souls. "The words that I speak unto you," says the Christ, "are spirit and are life." They touch the lifeless heart of man and it starts into life, as in the ancient legend the sleeping princess in the enchanted palace awoke from the sleep of years at the kiss of the prince.

The Spirit is in all the Bible, but not in equal measure in all its parts. As a progressive revelation corresponding in its various stages of growth with the spiritual development of the race, it shows an ever-increasing fullness of the Spirit's presence and power. It is a long cry between Sinai and Calvary. Jesus is more attractive than Jehovah. The record of the incarnation at the beginning of the New Testament is the prelude to the revelation of the kingdom at its close. The

## A Spiritual Apprehension of Truth.

fourth Gospel runs deeper than the synoptical Gospels. Apostolic theology gives a more comprehensive view of the work of Christ than the theology of the evangelists. The cry, "Back to Christ," is misleading if it means, back to Christ *from* the Apostles; it is a true guiding cry if it means back to Christ *through* the Apostles. All the truth about Christ is not unfolded in the four fragmentary records of his earthly life. In the light reflected from the Apostolic writings we read the deeper meaning of the Gospels; in the Apostolic theology we have the harvest gathered by the disciples from the seed which the Master planted. But Apostolic theology was not final. It did not set the truth in fixed and unchanging form. It prepared the way for the still greater revelation of Christ which the Spirit is now unfolding. All the secrets of the Christ-life have not yet been discovered; all its ocean depths have not yet been sounded; all its vast domains have not yet been explored; all its stored up light has not broken out at the touch of reverent study. There are as many and as important discoveries yet to be made in the region of Christological truth as in the world of nature. "He that hath an ear" is called upon to "hear what the Spirit *saith*," that is, what the Spirit is now saying "to the churches." For the church of to-day the ever speaking Spirit



## After Pentecost, What?

has a distinctive message. He has new light to shed upon old problems; He has a satisfactory solution to present, from Christ, for all the perplexing problems which have grown out of the new conditions of the present; He has something to say, in Christ's name, that is all-important, about the application of the gospel to the existing social and industrial situation. As a living guide, a source of present illumination, He is giving to the church of to-day new and enlarged visions of truth, widening her conception of the scope of the gospel by leading her to see the entire suitability and sufficiency of the redemption of Christ to every possible condition and contingency that may arise in the age-long conflict of right with wrong, just as He widened the thought of the early church to God's growing purpose of redemption, by leading those who were Jews to see that the Gentiles were partakers with them of the same privileges, and heirs with them of the same inheritance. Jesus distinctly promised that the Holy Spirit would supplement His teachings, making known things for which the church would not be ripe until after His departure. Hear Him declare, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth, for He shall not speak from

## A Spiritual Apprehension of Truth.

Himself, but what things soever He shall hear, these shall He speak, and He shall declare unto you the things that are to come." (John xvi. 12, 13). Again He says, "The Comforter, even the Holy Spirit whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." (John xiv. 16.) The Holy Spirit was to complete the instruction of Christ's disciples by enabling them to keep the old in mind and to add to it things that were new. He was to teach them "all things"; not of course all things absolutely, but all things which it was needful to know. He was to guide them into "all the truth"; withholding nothing of practical value, and grading up His instruction to their growing intelligence; unfolding to them the mind of the Master just as fast as they were able to bear it.

It is because the Progressive Spirit continues His work of revelation within the church, that she continues to grow in the knowledge of the truth. To His immediate inspiration all progress in spiritual knowledge is due. Creeds become outworn and obsolete because He leads the church into new light; new wine-skins have to be provided because He keeps the wine of truth in a state of fermentation; seed-truths which have lain dormant in the Bible suddenly develop into full-

## After Pentecost, What?

ness of fruitage when the time has come for His quickening power to take effect upon them. Without thinking about it, the church often follows the Spirit's leading implicitly, and accepts His will as an independent source of authority. She holds to things not directly sanctioned by Scripture, tacitly assuming that they are in accordance with the mind of the Spirit. The fundamental principle of Protestantism as expressed by Chillingworth is "The Bible, the whole Bible, and nothing but the Bible," but with that principle Protestants have often been strangely inconsistent. If the Bible is the sole ground of authority, where, for instance, is there the slightest warrant for the observance of the Sabbath on the first day of the week instead of the seventh? Wherever the ground for the change of the day is to be found, it cannot be found in a divine enactment. The Roman Catholic Church claims that as "the spouse of Christ" she has for valid reasons changed the day, and that Protestants have blindly followed in her wake. To this charge the only satisfactory answer is that the change did not take place by the decree of a church council, but by "the immediate authorization of the Holy Spirit." The church council merely registered the change. The change itself took place as naturally as the transition from winter

## A Spiritual Apprehension of Truth.

to spring; no direct command was required to give it effect; and so well assured is the church that she has not erred in following her living Teacher that her serenity is undisturbed, alike by the claims of ecclesiastical monopolists, and by reasonings of Judaistic literalists. She is sure that she stands upon the Spirit's ground.

Does the church of to-day sufficiently realize that from the Holy Spirit comes present illumination; and that as the Revealing Spirit He seeks to keep her in close connection with the source of truth, not only for the purpose of vitalizing her moribund theology, so that the truth contained in her venerated symbols of faith may be conserved, but also for the purpose of guiding her into "the present truth," that she may be His mouthpiece in declaring it to the world? He is using the church not only to guard and propagate the deposit of truth contained in the written Word, but also to be His living voice in the present. He is speaking to her that He may speak through her. If at any time the church has no special message to deliver, it is because her connection with the Spirit of Truth is broken. Times of spiritual deadness are always times of spiritual darkness, and times of spiritual life are always times of spiritual enlightenment. Every new baptism of the Spirit brings a new revelation of truth,

## After Pentecost, What?

and every new revelation of truth furnishes the church with a new message. When liberty to prophesy within the bosom of the church has been denied, sects have arisen. The church has forced prophetic souls to separate themselves from her communion that they might bear witness to some neglected truth. But she is growing wiser. She is beginning to see that she can fulfill her divine mission more effectively by union than by division. Following the principle of comprehension, she is gathering into her testimony all that is essential in Christian truth, letting everything else drop out. She is beginning to accord to every believer the right to declare the things which he has seen and heard; she is learning to trust the Holy Spirit, and not to be afraid lest He contradict Himself by giving in Christian consciousness a revelation which will be out of harmony with the revelation which He has already given in the Word.

Eighteen centuries of tutoring by the Holy Spirit count for something. His tireless effort to teach the church the deeper things of Christ begins to tell. The light is brightening and widening; the spiritual quality of Christ's teachings is coming to be appreciated; the thought of the church is advancing from the outward to the inward, from the shell of truth to the kernel, from

## A Spiritual Apprehension of Truth.

the bone to the marrow, from the letter to the spirit. Less stress is being put upon outward symbols and more upon spiritual facts; the value of religious ordinances is being placed less in the mode than in the spirit of their administration; salvation is being sought not in the physical blood of the Son of God, but in the life and love of which that blood was the expression; the kingdom of Christ is coming to be looked upon as a spiritual empire founded in righteousness, and established by the operation of spiritual forces and the bestowment of spiritual rewards. The Bible itself is coming to be taken for what it really is, a spiritual book which is to be spiritually interpreted. Its spiritual rather than its literal sense is coming to be accepted as generally the true one. There is found to be less reason than was once supposed to exist for modifying the declaration of Swedenborg that "all the contents of Scripture to the most minute signify things heavenly and spiritual."\* Approached upon the spiritual side, the Word of God carries conviction; its hidden teachings are reached by contemplation rather than controversy; they are tested by the heart rather than by the intellect; they are verified by experience rather than by demonstration. What does the Spirit-taught man care about destructive criticism? He

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\*Arcana Celestia, 5253-1401.



## After Pentecost, What?

knows that it cannot despoil him of the rich harvest which his spiritual eye has gathered. Being concerned merely with things external, the worst it can do is to strip some of the dead bark from the tree of revelation; the life of the tree, the essence of the truth, it cannot touch or harm. The spiritual element in truth is imperishable. The Bible might be destroyed, but "the incorruptible seed of the word" within it would live on in human hearts, bringing forth fruit unto life eternal.

The Spirit of God comes just as near to the Christians of to-day as He did to the prophets of ancient Israel. Holy men of to-day speak *for* God and *from* God as they are moved by the Holy Spirit. Nor are they animated phonographs, but living souls speaking in the language of man the mighty thoughts of God. The descent of the Spirit at Pentecost was explained by Peter as involving the possession by the church of the prophetic gift. "This is that " he said, "which hath been spoken by the prophet Joel: And it shall be in the last days, saith the Lord God, I will pour forth my Spirit upon all flesh, and your young men shall see visions, and your old men shall dream dreams; yea, and upon my servants and upon my handmaidens in those days will I pour forth my Spirit, and they shall prophesy. (Acts ii. 17, 18.) No new prophetic order is



## A Spiritual Apprehension of Truth.

established, but that blessed condition is realized which Moses longed for, when He exclaimed, "Would God that all the Lord's people were prophets." (Numb. xi. 29.) Upon every servant and handmaiden of the Lord the spirit of prophecy is poured forth. Does that imply that all receive the prophetic gift in the same measure? By no means. There are those to whom the prophetic gift is given as a special and distinctive endowment. The modern prophet plays as important a part in the history of the church of to-day as the ancient prophet did in Israelitish history. He may not be as much in evidence as the priest; he may often have to tread the wine-press alone; but he is the real leader and reformer of the church. His heaven-sent message freshens the thought, and inspires the life of his times. "Where there is no vision the people cast off restraint" (Prov. xxix. 18), because religion has lost its power over them. But the true prophet, uttering anew the thought of God, awakens as with a trumpet blast the slumbering consciences of men. He punctures venerated lies that he may conserve the truth; he destroys superstition that he may save faith; he re-opens the old wells which the priests have filled up with their traditions, that the living water may flow forth to slake the thirst of the perishing

## After Pentecost, What?

multitudes. The pulpit of to-day demands prophets, not priests. It demands men of vision; men who like Heman of old are "seers in the word of the Lord" ( 1 Chron. xxv. 5), interpreters to others of the spiritual meaning of God's word; men of insight who have an immediate sense of the divine; men of foresight who look upon things from God's point of view; men who can declare, "The word of the Lord came unto me"; men who, because they are bearers of a message born of the Spirit, speak with authority and not as the scribes. The preacher will never lose his power as long as he is a true prophet—a chosen interpreter of God, bringing forth from the treasure-house of God's truth things new and old. Religious books will be read as long as they speak *for* the age and *to* the age, and bring fresh messages from the Spirit of Truth to those who read them. The world is standing upon the tip-toe of expectancy, waiting for the latest word from God. It keeps looking up with straining eyes and throbbing heart for the parting of the clouds. Never was its cry for more light more importunate than to-day.

When man looks up God looks down; when man listens God speaks. His revelation to His children is not yet ended. His last word has not been spoken. "He is not dumb that He should

## A Spiritual Apprehension of Truth.

“speak no more.” The written Word is closed and sealed, but His communication to man still goes on. His Spirit is not shut up in a book, but has free access to the souls of men. If there is any truth in telepathy, or thought-transference; if one mind can, apart from the ordinary means of intercourse, influence another mind, projecting into it its thoughts, conveying to it its spiritual treasures, why should it be thought a thing incredible that the Infinite Mind should communicate itself to the finite mind? It is surely not too much to suppose that the route between the Spirit of God and the spirit of man is no more circuitous than the route between one human spirit and another. The barriers that stand between man and God, do not stand between God and man. Nothing can intercept His communications save man’s unwillingness to receive them. The inflowing of His personality into man is direct; His light shines directly into the soul, His voice is heard directly in the heart. He speaks to every one who is seeking after the truth, just as truly as He spake to Abraham when he sat by his tent-door on the plains of Mamre; or as He spake to Luther when he crept painfully upon his hands and knees up Pilate’s staircase in Rome. Nor is He speaking through the inner nature alone. All departments of knowledge are parts

## After Pentecost, What?

of His revelation. Nature, science, philosophy and history are among the media through which the many-voiced Spirit is uttering Himself. There is no speech nor language where His voice is not heard.

“The word by seers and sibyls told  
In groves of oak, or fanes of gold,  
Still floats upon the morning wind,  
Still whispers to the willing mind;  
One accent of the Holy Ghost  
The heedless world hath never lost.”

The world will not willingly allow any word of the Spirit to perish. It treasures up the words of seers and sibyls which often contain the merest modicum of truth, words which are “broken lights,” mere whisperings that linger on the air, or voices in the wilderness that die away in the eternal silence in spite of every effort to retain them. How much more then ought it to prize the louder, clearer note of the Spirit given in that Book which is to the Spirit what the church is to Christ, His body, the organ of His self-manifestation! Here we have the most complete embodiment of His mind, the most complete unveiling of the spiritual; here an everlasting and infallible witness is borne to the facts which make for man’s salvation; here truths are implanted which contain within themselves the potency of an endless development; here spiritual principles are enshrined which are to bind the countless forms

## A Spiritual Apprehension of Truth.

of truth in an all-embracing unity and harmony. May the Blessed Spirit, who, anticipating our needs, has laid up for us these boundless treasures of truth, teach us how to find them. With souls tremulous to His slightest touch; with souls that *feel* the truth as artists feel color; with souls that respond to the music of the heavenly spheres as the piano gives back the note struck by another musical instrument, may we wait with hushed hearts for the fuller revelation yet to come, looking from the Word before us, to the world around us, and the soul within us, and the heaven above us, exclaiming, "Speak, Lord, for thy servant heareth."

## CHAPTER VI.

### AN INFLUX OF SPIRITUAL LIFE.

'If the Holy Spirit were withdrawn, the Christ would be absent and of none effect to us. But if the Holy Spirit is present and active in us, we dwell in the full flood of the light and of the life of God, and of His Christ.'

A. A. HODGE, D.D.

AT Pentecost there was a new outflow of life from the life-giving Spirit; a new descent of the divine into the human. A reservoir of creative energy which had been held in reserve was opened; influences which had hitherto distilled as dew were poured out in a mighty flood, inundating and fertilizing the entire moral world. A dispensation of spiritual plenitude was inaugurated; a thrill of new life shot through the world's heart, arousing the spiritual nature of man from its long dormancy; a religious awakening, a religious revival, or what Delitzsch calls "a new creative beginning," took place, starting a new evolutionary process, and bringing in the summer-time of the world's history.

This larger life which the Holy Spirit brings into men is the life which Christ brought down from heaven. "I am come," says Christ, "that ye might have life, and that ye might have it more

## An Influx of Spiritual Life.

abundantly.” He came to give to men a richer, deeper, diviner life than they had yet possessed; He came to impart unto them the unsearchable riches of His own affluent life; He came to communicate Himself to them through the agency of the Holy Spirit, whose office it is to bring men into vital connection with Him. When the Holy Spirit succeeds in getting the thought of any soul fixed upon Christ, the life of Christ is poured into that soul in a steady flood, and becomes a gulf stream that converts a barren, ice-bound waste into a goodly and fruitful land. When Christ is known He is loved; and when He is loved He possesses the soul completely, making its sluggish pulses throb with new life, energizing it with new power, and lifting it up into sympathy with his far-reaching purpose of redemption. No one really knows what it is to live until the Holy Spirit makes Christ live in Him. “He that hath the Son,” whom the Spirit makes known, “hath life; true life; life that is worthy of the name of life; life that is “life indeed.”

That the abundant life which He came to bestow is administered by the Holy Spirit, Jesus Himself expressly declared when on the last day of the feast of tabernacles He stood in the temple, and cried, saying: “If any man thirst let him come unto me and drink. He that



## After Pentecost, What?

believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. This spake He of the Spirit which they that believe on Him were to receive, for the Spirit was not yet given, because Jesus was not yet glorified." (John vii. 37.) The explanatory note here added by John to the words of Jesus makes it clear that the inflowing and outflowing life of the believer was looked upon as connected in the mind of Jesus with the coming of the promised Spirit. The correct rendering of John's statement is that "the Holy Spirit was not yet." What does he mean? The Holy Spirit was not yet "come in," says Alford; the Holy Spirit was not yet "here," says Luther; the Holy Spirit was not yet "present," says Meyer. There is no denial of the essential existence of the Holy Spirit, nor of His presence in Jesus, nor of His agency in the Old Testament. It is not meant that before this time He was not present in any measure, but that before this time He was not present in the fullness of his overflowing power. Pentecost was not, as Augustine puts it, "the birthday of the Holy Spirit"; it was rather the day of His majority, the day when He entered into possession of His inheritance. His bright prophetic foreglow had tipped with light the solitary mountain peaks, illuminating a soul here and there; now an unsetting sun had arisen

## An Influx of Spiritual Life.

from behind the horizon, flooding the world with light. Even before the days of Noah, when he strove with the antediluvians, the Spirit of God had been coming into touch with human hearts, giving earnestness of coming blessing; but these preliminary movings upon the children of men were but the hidings of His power, and are not to be spoken of in comparison with what took place at Pentecost when the Spirit was "shed forth abundantly." The reason given why "the Holy Spirit was not yet," is, "because that Jesus was not yet glorified." Until glorified, until his mediatorial work was completed by his ascension into glory, this new efflux of the Spirit's life-giving power could not take place. The Spirit's coming was to be conditioned upon the Savior's going; the Spirit's outpouring was to be the proof that He had vanquished death and had ascended to His native heaven. Until Jesus was glorified the Spirit could not be present in the particular form referred to, as the Spirit of the glorified Christ, abiding in the heart of the believer as an upspringing fountain of life. He could not give to men the life-giving water until it was furnished by Christ, and it could not be furnished by Christ until He was glorified. Since the completion of the earthly work of Christ the Spirit operates upon men in a new way; He reaches

## After Pentecost, What?

them by a new road; He pours His life into them along a new channel. By presenting to them "the things of Christ" He influences them as He never could do before. That Christ should be prominent in their thoughts, that they should consciously draw their spiritual life from Him, is as the Spirit would have it; for when Christ is received He is received, and working through Christ He gains an abiding and controlling influence in their lives.

In this new influx of life all Christians share. The Spirit of the glorified Christ which was given for the first time at his ascension is "the Spirit which they that believe in Him were to receive." It is given to all believers, in all the world, to the end of time. It is "the one Spirit" of which all Christians drink. There is no monopoly of the Spirit. There is no special experience of His indwelling and inworking which differs in any essential respect from His operations which are common to all believers. The first fruits of the Spirit are the same in kind as the full harvest. "The earnest of the Spirit" is the same in kind as the complete inheritance. It is part payment made in coin of the same standard value as that in which the full payment is to be made. It differs from the coming fullness, of which it is the pledge or token, only in degree. There is

## An Influx of Spiritual Life.

a unity in Christian experience which many have failed to discern. Because of this failure, crude, extravagant things have been spoken and written regarding "the higher Christian life." Christian life is the life of Christ ministered by the Spirit, and no higher life than that is possible. It is the highest life. An increased measure of that life may be obtained, but nothing superior can ever be obtained. All that is possible is a more abundant supply of what is already possessed, a fuller baptism of the life which enswathes the soul, a deeper draught of the living water at which our thirst has been slaked, a more copious shower from the low-bending clouds out of which a few prophetic drops have already fallen. No advancement can be made in the kind or quality of our spiritual life, but great advancement can be made, ought to be made, in the extent of its possession. The prayer, "Yet more, O my God, yet more," offered by Xavier before setting out for Rome upon his missionary labors in the East, is one which every Christian ought continually to offer. More life, more of the breath of God, more of the heart of Christ, more of the Spirit's power, every Christian needs.

Jesus having been glorified, and His ascension gift having been bestowed, the one thing necessary to its enjoyment is that it be received. After

## After Pentecost, What?

Jesus was glorified He breathed upon His disciples and said, "Receive ye the Holy Spirit." After He was glorified the apostles proclaimed the glad evangel, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts ii. 38.) Because the Holy Spirit has been given it is possible to receive Him; and because He has been given in fullness it is possible to receive Him in fullness. The fullness that dwells in Him is not only for all believers without distinction or exception; it is also for all believers without restriction or limitation. The Spirit is not given in a more attenuated form and in a scantier measure in the present day, than He was given in the apostolic days; and deeply do we wrong Him, if by a painful contrast between His plenteousness and our poverty we produce the impression upon others that He is dealing niggardly with us. If we receive sparingly, the fault is ours, not His. We have not because we ask not; we have little because we take in little. From the ocean of fullness of His grace, which contains an inalienable supply for all, it is our privilege to draw until there is nothing to desire, and we are compelled to cry out with John Fletcher of Madeley, "O Lord, either enlarge the vessel or withdraw Thy Spirit." We are not

## An Influx of Spiritual Life.

straitened in the Lord, but always in ourselves. The question of the prophet, "O Thou that art named the house of Jacob, is the Spirit of the Lord straitened?" (Micah ii. 7), carries with it its own answer. It is always God's way to provide more than we can use. In the natural world He has given us a water supply that we can never exhaust; He has given sunlight for a thousand worlds like this; He has stored up an almost illimitable supply of electrical power which we are just beginning to tap; He has held in reserve new forces which we are just beginning to discover. His supplies are always ahead of our necessities. So in the spiritual world only a small portion of what has been provided is being used up. The resources placed at our disposal do not grow less, however freely we may draw upon them. They are bottomless, they are infinite, they are eternal. What folly, then, to remain poverty-stricken, and live poor, pinched, hunger-bitten lives when there are unsearchable riches at our command! Why be content to eat of the crumbs which fall from the Master's table, when it is our privilege, as the friends of the King, to sit at His board and enjoy the bountiful banquet which He has prepared? Why remain in a condition of spiritual pauperism, living a hand-to-mouth sort of life, expending all our strength in the effort to keep



## After Pentecost, What?

ourselves alive, when the invitation is sounding in our ears, "Eat ye that which is good, and let your soul delight itself in fatness"? Why be satisfied to suck a few drops of refreshment from the shrunken wine-skins of a formal faith, when we may come to the fountain of life and drink our fill? What is required is not an increased supply, but an increased capacity of spiritual reception? Nothing could be more out of place than the prayer: "Lord, increase our supplies." And nothing could be more in place than the prayer, "Lord, increase our faith."

To be "filled with the Spirit" is not only a privilege, it is a duty. The blessed imperative, "Be not drunken with wine wherein is riot, but be filled with the Spirit" (Eph. v. 18), carries with it the implication that every Christian is under obligation to surrender himself to the Spirit, allowing Him to take entire possession of him; controlling him in intellect, heart and will, in body, soul and spirit, as completely as the drunkard is controlled by wine. It is not implied, however, that the Spirit-filled man will be intoxicated with the Spirit, that the stimulating and exhilarating effect of a deep draught of the Spirit will make him excited and hilarious, causing him to upset the rules of social propriety. His strength may be as the strength of ten, but



## An Influx of Spiritual Life.

it will be under proper direction and restraint, and it will be expended in the daily round of ordinary duties more than in the performance of occasional spectacular deeds. The fullness of the Spirit is not always accompanied with outward demonstration. It is often "a tide too full for sound or foam." Rapturous emotions belong to certain types of temperament, and are not of the essence of spiritual life itself. A dramatic experience which might be natural to one would be unnatural to others. To most the Spirit comes as a gentle influence permeating the whole life as the sun permeates the earth in spring. An old negro auntie, who had come into this deeper experience, said: "You young 'uns make too much noise with your glory and your halelu. When you get the real grace, and the real glory, you will be quiet and peace-like,—just as if you were in the stable of Bethlehem and the mother had given you the sleeping babe to hold." Many have still to be reminded that religious hysterics are no special sign of grace. In an ancient parable it is said: "The Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the

## After Pentecost, What?

fire; and after the fire a sound of gentle stillness." (1 Kings xix. 11.) When, on the day of Pentecost, the disciples "were filled with joy and with the Holy Spirit," it is not strange that in the first impulse of their new-born enthusiasm they gave way to loud outbursts of praise. But there is no evidence that they were carried off their feet by a whirlwind of ecstasy. Some of the on-lookers mockingly charged them with being drunk with new wine; not, however, because of their holy hilarity, but solely because the gospel message, which they proclaimed in a variety of tongues, sounded to them like unmeaning jargon. The deepening of life always brings the deepening of joy. It is a sure evidence that life has been redeemed from littleness when its happiness is drawn, not from surface things, but from the deep fountain of divine life opened up within the soul. Those who receive the Spirit's fullness are satisfied from themselves. A new source of blessedness has been found; their hearts well up and run over with holy gladness; their sorrow is turned into joy, their tears into smiles, their sighs into songs, their night into day. Festal robes are in order; for in the coming of the Spirit the bridegroom is restored, and they greatly rejoice because of His voice. But theirs is a quiet and chastened joy. They "rejoice with trembling." They ex-

## An Influx of Spiritual Life.

press their grateful love in thanksgiving even more than in thanksgiving. They cannot afford to waste their joyous emotions in pious ejaculations, but wisely save them up that they may be converted into motive power for the production of good works. "The joy of the Lord is their strength"; it is their strength for service, it puts iron into the blood, invigorating their flagging energies and enabling them to scale with elastic and unfaltering step the steep mountain path of self-denying toil that rises up before them.

In the case of the disciples at Pentecost the receiving of the fullness of the Spirit was as sudden as His coming. There was a great cloud-burst; floods were poured upon the dry ground; the souls of the waiting, praying band in the upper room were filled by a mighty inrush. But this is not the normal way. The outpoured Spirit is now present in the heart as a secret spring whose waters never cease to flow, and from Him fresh accessions of life are daily, hourly, and momentarily received. Life comes to its fullness in the soul as it comes to its fullness in nature. After a late spring there is sometimes an unexpected burst of new life, and leaves and blossoms make their appearance at a single bound; but generally the fullness of summer life is reached by gradual and orderly stages. Alike in the natural and

## After Pentecost, What?

spiritual kingdoms the normal method of development is that of gradual growth: "first the blade, then the ear, after that the full corn in the ear."

Come as it may, suddenly or gradually, this fullness of life from the Spirit fills the vessel of being to the brim with every needed grace. The Spirit is an all-inclusive gift. To be filled with the Spirit is to be "filled with power," to be "filled with wisdom," to be "filled with the knowledge of God's will," to be "filled with all the fullness of God." Over against human emptiness the Spirit's abundance is placed. The blessings which He conveys are as numerous and as varied as human needs. "He is able to make all grace abound unto us, that we, having all sufficiency in everything, may abound unto every good work." Those who receive His abounding grace are fitted for any undertaking to which they may be called. The qualifications of Stephen for the office of deacon were that he was "a good man, and full of the Holy Spirit"; the secret of Peter's power in preaching was that "he was filled with the Holy Spirit"; the reason why the disciples "spake the word with boldness" was that "they were all filled with the Holy Spirit"; so in like manner the one fact which explains every rich and royal

## An Influx of Spiritual Life.

life in which good works abound, is that the Spirit has been received in fullness. Every Spirit-filled life is a life that overflows into other lives; it is a life that is given back to God as a free-will offering, to be consumed upon love's altar in daily sacrifice for others. The Spirit fills the heart with generous deeds; He widens the horizon of spiritual vision that He may enlarge the sphere of life's aims; He broadens the social sympathies that He may increase the sweep of life's activities; He creates a race of GreatHearts who burst asunder the fetters of race prejudice and sectional selfishness, and embracing in their affections the whole of human kind, make the scope of their ministry as wide as God's mercy. If any life is narrow and selfish, barren and unfruitful, it may be taken for granted that the place which the Holy Spirit occupies in it is a very small one. Where there is little practical outcome in the life there has been but little incoming of the Spirit into the heart. What is given out will always be in equal ratio with what has been taken in. Outflow and inflow will always correspond. When the Spirit's power is but feebly felt, service will come hard; when the heart is filled with His power, service will be a delight. Raise the mill-gate and the water will rush out of the dam, fill-

## After Pentecost, What?

ing the empty flume, and driving the machinery of the mill. Get the heart filled with the Spirit and there will be abundance of motive power to drive all the machinery of Christian work.

## CHAPTER VII.

### THE SPIRITUAL MAN.

"Rivers to the ocean run,  
Nor stay in all their course;  
Fire, ascending, seeks the sun;  
Both speed them to their source.  
So a soul that's born of God,  
Pants to view His glorious face,  
Upward tends to His abode  
To rest in His embrace."

R. SEAGRAVE.

IN harmony with the law of evolution, the coming of the Spirit led to the coming of the spiritual man. The best never comes first. The highest types are the latest born. Nature's noblest offspring is always the last. As in nature there were prophetic types which proclaimed the coming of the natural man, so in the spiritual world there were prophetic types which proclaimed the coming of the spiritual man. It would be absurd to assert that prior to Pentecost spiritually minded men did not exist; all that is maintained is that at Pentecost a higher stage of development in the spiritual ascent of man was reached. A new creative epoch brought in a new religious type, which is designated "the spiritual man." Among the characteristics of this new type of man are the following:



## After Pentecost, What?

1. *The spiritual man is a man possessed by the Spirit.* He is contrasted with "the natural man," who is described as a man "having not the Spirit." (Jude 19.) He is also contrasted with the pre-pentecostal saint, who is a man whose heart God has touched, but who is not "married to the Spirit." He is a Spirit-led, a Spirit-governed man; permeated and suffused by the Spirit, one with Him in all things, speaking and acting as he is moved by Him.

Man has a body, but he is a spirit—a spirit in prison. Call him an animal if you will, but remember that he is a spiritual animal; and remember also that the differentiating element in him is not the animal but the spiritual part. In his innermost nature he is allied to the spiritual kingdom. For that kingdom he was made, to that kingdom he properly belongs, and in that kingdom he ought to live. When he takes his place on the animal plane, and lives an animal life, he falls below his better self, and comes short of the high destiny to which his spiritual nature calls him. According as he yields supremacy to the lower or the higher part of his nature he sinks to an animal man, or rises to a spiritual man.

Man is built up tier upon tier. At the bottom is the flesh, the earth principle which he receives

## The Spiritual Man.

from the dust of the ground, and which was originally good, but, having been degraded by the fall, it is now the part from which the strongest temptations spring. Above that is the soul, or life principle, which he has in common with the animals, and by which he is united to the lower creation. At the top is the spirit, which he has in common with higher beings, and which connects him in kinship with God. According as he lives in one part of his nature more than in another he is designated carnal, natural, or spiritual. If the flesh conquers, and he slavishly obeys the solicitations of his lower nature, he is a carnal man. If neither the flesh nor the spirit decidedly prevails, but the life of the soul holds away; if, in short, he allows himself to be acted upon through the outer, sensuous world without regard to the higher world of spirit, and centers all his interest in the world of sense, he is a natural, a psychical, a soul-governed, an unspiritual man; but if, through the indwelling of the Spirit of God, the spirit conquers the flesh with all its appetites and passions, so that flesh is no longer his life-element; if, in fine, he is ruled from the center to the circumference of his being by the Holy Spirit of God, whom he has received as his renewer and sanctifier, he is a spiritual man.

But the natural man, while destitute of the

## After Pentecost, What?

Spirit, is not destitute of a spirit. He is simply spiritually undeveloped. He has not come to spiritual consciousness. His spiritual nature is asleep, and his intellectual and animal natures only are awake. The higher life engendered within him lies dormant, being unvivified by the Spirit of God. The spiritual nature being the highest, the coronal part, the part that is nearest heaven, it is the part that is touched first by the Spirit of God; and the power which comes down for man's regeneration passes from it to the soul, from the soul to the body, sanctifying the entire nature of man. The power that destroys works from below upwards; the power that saves works from above downwards. When the Spirit of God gains a footing in the spirit of man there is no part of his complex nature to which His healing, saving power does not extend.

2. *The spiritual man is a man who has gained the mastery over the material.* He lives a life of aloofness. He pursues "desires whose purpose does not end in time." He is in the world, but the world is not in him. Outward things do not dominate his life; they do not crush the manhood out of him. His spirit is not earth-bound; it is not chained down to this terrestrial ball. He is the Lord's free man; the world is beneath his feet; the body is kept under; the spirit is on the top;

## The Spiritual Man.

the animal sensuous life is subordinated to the spiritual life; the animal and sensuous powers, instead of being consumed in the gratification of lawless desires, are conserved for higher uses in the spiritual sphere. He is under the control of a higher law than "the law in the members," which wars against "the law of the mind"; and which brings the higher nature "unto captivity under the law of sin." The law which holds sway within him is "the law of the spirit of life, which makes him free from the law of sin and death." When the spiritual obtains the supremacy in any man he is brought into harmony with the laws of his being, into conformity with God's sovereign will, and into adjustment with the holy order which reigns in the spiritual universe.

Materialism is the Egypt out of which God calls his spiritual Israel. It is the house of bondage from which every spiritual man is delivered. The world has lost its dominion over him. If he should fall into the Dead Sea of materialism he will not remain in it; if he should be sucked down by the undertow of its treacherous currents he will rise to the surface and strike for the shore. He is not like the sow that has been outwardly washed, and which may at any time return to her wallowing in the mire, because it is her nature so to do; but having been transformed from a sow

## After Pentecost, What?

to a sheep, if he falls into the mire he will be certain to struggle out, and hasten to the green pastures. The upward tendency within the spiritual man is stronger than the downward tendency; the voice within has greater power over him than the voices without; in the irrepressible conflict of his dual nature the spirit has the upper hand. The *anima bruta*, or earthly mind, is being steadily displaced by the *anima divina*, or heavenly mind; an upward struggle has begun which will go on until the day of redemption. The existence of this struggle is the one conclusive proof that the Spirit of God has come into a human life. In the natural man there is no conflict; in the spiritual man there is a conflict which never ceases until the spirit brings the flesh into subjection. In the natural man the flesh is pampered, in the spiritual man the flesh is crucified. The moment a man opens the windows of his spirit-home towards the New Jerusalem, and welcomes the Spirit, who in this time of consummation is actively present, he begins to walk upon an upward path; he is drawn up into the divine life; polarized towards the divine center; his tastes and aspirations are changed; his powers of mind and body are under a new controlling power; the idea of his life is not pleasure but goodness, not self-indulgence but self-denial. He

## The Spiritual Man.

is a spiritual man in the making. Remnants of carnality may be found adhering to him as parts of the shell are sometimes found adhering to a newly-hatched bird; but these, being alien to his new nature, are soon shed off, and he is free to rise sunward, heavenward, Godward. He now lives in the spiritual realm. He "minds the things of the spirit." Conscious of his divine heredity, he is conscious also of his divine destiny. As the Spirit's man he is a spiritual man; as a Spirit-filled man he is a man in whose life the supremacy of the spiritual is established.

It cannot be too strongly emphasized that the determining power in the renewal of man, the power by which mastery over the sensuous life is obtained, is the Spirit of God, who works in and through the spirit of man. The presence of the Spirit makes a man spiritual. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." (Rom. viii. 9.) But while it is true that man of himself cannot achieve freedom from the thralldom of the flesh, that he cannot of himself rise superior to his earthly environment and live upon the spiritual plane, that he cannot, in short, become of himself a spiritual man, it is equally true that he cannot obtain victory over the flesh and become a spiritual man, apart from his own action in the

## After Pentecost, What?

matter, in the rightful use of the God-given power of spiritual initiative. Not only must there be a distinct and definite surrender of the human spirit to the Divine Spirit, but there must be also continuous and active co-operation with Him, such as is expressed in the words, "If ye live after the flesh ye shall die; but if, by the Spirit, ye mortify the deeds of the flesh, ye shall live." (Rom. viii. 13.) So completely do the divine and human activities blend together that it is difficult, yea, impossible, to define their respective limits, and show where the one ends and the other begins. We are not always conscious of the divine operations, nor indeed is it necessary that we should be. The thing of practical importance is that the work required of us be faithfully performed. The husbandman may not recognize the hand of God in the ordinary operations of nature; but if he does his part, God will work with him, and his fields will yield their increase. Nowhere is this law of spiritual interaction more forcibly expressed than in the words, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for His good pleasure." (Phil. ii. 13.) Here is not merely a promise, but a statement of a fact. "God is in you by His Spirit, energizing you, helping you in all your struggles after higher things; there-



## The Spiritual Man.

fore work out your own salvation, fearing and trembling lest you come short in spite of such efficacious help."

The responsibility of the natural man for becoming a spiritual man lies in the fact that within his moral nature there is a center of causality which may be quickened and fructified by the Spirit of God, as the life-germ in the buried seed is quickened and fructified by the sun; but unlike the seed-germ, which cannot help responding to the sun's influence, he may yield to or resist the warm, sweet influences which play upon him; allowing himself to be drawn up into the sunshine, or choosing to rot in the darkness of his own corruption—a self-destroyed soul.

3. *The spiritual man is a man to whom all of life is spiritualized.* In his thought there is no distinction between things sacred and things secular. It is not that the sacred has become common, but the common has become sacred; it is not that the spiritual has been secularized, but the secular has been spiritualized. To him plowing is as spiritual a work as praying; feeding the hungry as spiritual as preaching the gospel. In his eyes the ministering saint at the mountain foot is no less glorious than the transfigured saint on the mountain top. To him humanity is spiritualized. He knows no man after the flesh.

## After Pentecost, What?

Earth's poor distinctions have faded out. Men are judged, not by rank or wealth, but by character; they are looked at and loved, and labored for as spiritual beings. Artificiality he discards. His standard of measurement, his sense of values, is spiritual; and the spiritual is the real. The stream of his spiritual activities flows along natural channels; his service to God and man is fulfilled in natural ways. The more spiritual he is, the more natural he is.

The spiritualizing process begun at Pentecost is in line with the movement towards the spiritual which has always characterized the unfolding purpose of God in the world. This movement is seen in science. In all the developments of science there is a tendency towards the spiritual. Matter is being touched to finer issues. Wind and water have been displaced by steam; steam is being displaced by electricity. The coarser kinds of power are being transmuted into those which are more refined and subtle. The ultimate aim of science seems to be the sublimating of the material. The same movement towards the spiritual is even more marked within the sphere of human life and activity. Material things are being subordinated to spiritual ends; earthly powers are being made subservient to spiritual results. Literature begins to feel the burden of

## The Spiritual Man.

a spiritual mission; art, with newly anointed eyes, sees God in everything, and glorifies the common life from which He had hitherto been shut out; natural gifts are being spiritualized in the lofty uses to which they are consecrated; drudgery is being made divine by having a spiritual purpose imported into it; business is being spiritualized by making it a beneficent ministry to others; politics are being spiritualized by regarding the service of the state as the service of God; wealth is acquiring a new value in view of the spiritual motives from which it is being made and ministered; the whole round of daily duty, pleasure, and trial is being ennobled and sublimed by giving to every part of life a new spiritual significance. If the growing ascendancy of the spiritual has any meaning, it means the growing consciousness of the oneness of man with the life of God, and the growing ascendancy of the Spirit of God in man, and in the world.

4. *The spiritual man is a man who is fitted to do spiritual work.* He has the heart to do it, for he is filled with the Spirit's sympathy and love. Like the Spirit, he gives himself to others, seeking for nothing in return. Everything that pertains to self is strained out of his motives. He is satisfied to be the Spirit's mouth to speak

## After Pentecost, What?

for Him, His hand to work for Him, in His ministry of grace to the world.

Without spirituality all gifts, natural and acquired, are useless and vain. The æsthetic spirit is often worldly; culture is often as selfish as commerce; knowledge is often sought with the greed of a gourmand; music and art are often made to pander to self-glory; inventions and discoveries which ought to minister to the general comfort and well-being of men are often made the instruments of self-aggrandizement and oppression. But let a man be moved by the impulses which come from the heart of the Spirit and he will be constrained to bring the fruits of his life as an offering of love, and lay them down at the feet of the Divine Master whose service is the service of man.

Along with the heart to do spiritual work, the spiritual man has the ability to do it. For spirituality is power. Religious work done in the spirit of the world amounts to nothing. As the sunlight may be reflected by an iceberg, the truth may be spoken by an unregenerate man, and God may bless His own truth by whomsoever spoken; but the truth has greater power when reinforced by the life of him who utters it. Napoleon, hearing his officers discussing the merits of the bayonet as an instrument of warfare, closed the debate

## The Spiritual Man.

with the remark, "The value of the bayonet depends upon the man behind it." Of every instrumentality employed in doing Christian work this is emphatically true; its efficacy depends upon the man behind it. Put a Spirit-filled man behind the most imperfect instrument and it will thresh mountains. Put "men whose heart God has touched" behind the truth and it will touch other hearts. Oh, the folly of trying to do spiritual work by worldly people! For spiritual work spiritual men are needed. The demand of the hour is not new methods so much as it is new men—spiritual men—men who are filled with the power of the Holy Spirit.

## CHAPTER VIII.

### SPIRITUAL HOLINESS.

"Holy Spirit, dwell with me;  
I myself would holy be;  
Separate from sin, I would  
Choose and cherish all things good;  
And whatever I can be  
Give to Him who gave me Thee."

THOMAS T. LYNCH.

THE Spirit is called the Holy Spirit not only because He is essentially holy, but because He is the author of holiness. The heart-temple in which He dwells is a holy place. When He enters the heart, sin departs. Before the fiery darts of His countenance the python of unrighteousness, with her evil brood, crawls away discomfited to find a hiding place in the dark corners of the universe. On the principle that two bodies cannot occupy the same space at the same time, but that one will displace the other as a ship will displace a volume of water equal to its own weight, the Holy Spirit crowds sin out of the soul. "One love expels another," says St. Jerome. "The expulsive power of a new affection" is a thought with which Dr. Chalmers has familiarized us. As the light expels darkness; as dead leaves are pushed off by the swelling of the new leaf-buds; or as the

## Spiritual Holiness.

snow slides off the cottage roof when the fire is kindled on the hearth, so evil disappears when the Holy Spirit, the Conqueror of sin, takes possession of the heart.

Sin is not to be overcome by direct resistance, but by the operation of an opposing principle. As every poison has its antidote, every sin has its opposite and overcoming grace. "This I say then," exclaims St. Paul, "walk in the Spirit, and ye shall not fulfill the lusts of the flesh." (Gal. v. 16.) Walk in the power of the Spirit and the desires of the flesh will be unheeded. "Fill the bushel with wheat," says John Newton, "and you may defy the devil to fill it with tares." After the weeds of sin have been pulled up, let them be supplanted by occupying the life with new aims and pursuits.

The principle of salvation by displacement may be illustrated by a reference to Greek mythology. As the Greeks returned from Troy their course led them past the island of the sirens. They had been warned on no account to listen to the seductive melodies of these treacherous nymphs, for all who gave ear to their enticing strains felt an unconquerable desire to leap overboard and join them, when they either perished at their hands or were engulfed by the waves. Odysseus, in order that the crew might not hear the song



## After Pentecost, What?

of the sirens, filled their ears with melted wax. But when the Argonauts were wafted by gentle zephyrs towards the abode of the sirens, and the enticing strains fell upon their ears, and they became powerfully affected, Orpheus, perceiving their danger, took up his lyre, and commenced one of his enchanting songs, and so powerfully did he absorb the attention of his listeners that they passed the island in safety. Thus it is that when the Spirit wins the ear the spell of the tempter is broken; when He dwells and reigns within the heart, proclivity to sin is taken away; when He pre-empt's and pre-occupies the life, solicitations to evil meet with no response; when He sanctifies the nature "wholly"—or, as Luther translates the word, "through and through," the Prince of this world finds nothing to which he can appeal; when He saturates the soul He renders it noncombustible, so that the sparks of temptation fall harmlessly upon it.

Sometimes it is said that before the Holy Spirit can come in as the sanctifier of the soul, sin must be thrust out. Would it not be more correct to say that when the Holy Spirit comes in He thrusts sin out? He does not flow into a self-emptied soul like air into a vacuum. Hard indeed would be our lot if the task were imposed upon us of clearing out from our hearts the rub-

## Spiritual Holiness.

bish of worldliness and sin, to prepare for the indwelling of the Spirit. Those who occupy themselves emptying their hearts of evil things are like sailors working the pumps in a leaky ship into which the water comes faster than it can be pumped out. The task before them is one to which the twelve labors of Hercules were as nothing. It is not self-emptying, but divine-infilling that is needed. The command is not, "Empty your hearts and I will fill them," but "Open your hearts and I will fill them." The way to put off the old man is by putting on the new; the way to get the heart cleansed is by allowing the Destroyer of sin to enter it. Wherever the Holy Spirit gains a footing everything alien to the will of God must go. His presence in the soul assures the complete expulsion of sin. Enter the Holy One of God; exit sin!

But holiness is something more than the expulsion of sin; it is the impartation of a spirit and principle of righteousness. The "sanctification of the Spirit" (1 Peter i. 2), that is, the sanctification of which the Spirit is the efficient cause, is heart-holiness. It consists in the cleansing of the hidden fountain of life within the soul. Of all true believers it is said that they "have purified their souls in obeying the truth through the Spirit." (1 Peter i. 22.) Through the instru-

## After Pentecost, What?

mentality of the truth, and the agency of the Spirit, inward purity is realized. The Jewish conception of holiness was separation from outward uncleanness; the Christian conception is separation from sin. It is not enough to have clean hands, there must be clean hearts also. An Irish boy in a Ragged School gave the right answer to the question, "What is it to be holy?" when he said: "Please your Reverence, to be holy is to be clean inside." Inside cleanness is what Christianity demands. "The method of Jesus" was, as Matthew Arnold has pointed out, that of "inwardness." In His teaching Jesus distinguished the essence of religion from its forms. Religious acts might be outwardly faultless, but if the inward disposition from which they sprung was wrong He denounced them as morally worthless. The salt had lost its savor if the spiritual side of the religious life was discarded. The "form of godliness" was an offense in the sight of heaven if not animated by "a spirit of holiness." "Woe unto you, scribes, Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, mercy and faith; but these ye ought to have done, and not to have left the other undone." "Ye blind guides, who strain out the gnat and bolt the camel." "Woe unto you,

## Spiritual Holiness.

scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." Even at its best the religion of the Pharisee was a thing of mechanics rather than of life. It embraced the moralities, but it lacked the spiritualities; it was in good form, but it was destitute of a right spirit. Hence our Lord says, "Except your righteousness shall go beyond the righteousness of the scribes and Pharisees"—unless it is a thing of the heart—unless, in a word, it is morality transfigured with love—"you shall in nowise enter into the kingdom of heaven." Not the least revolutionary thing about Jesus as a religious reformer was the introduction by Him of a new religious model. His typical saint was not the punctilious observer of religious forms, but the self-confessed sinner, in whose penitential heart a spark of divine life had been kindled. He hurled from his lofty pedestal the self-applauding Pharisee, and put in his place the self-abasing publican. Tested by the standard which He set up, many types of modern piety stand condemned. A visitor at a "Higher Life Camp Meeting" was asked if he had "got holiness." "I have none to speak of," was the reply. The more holiness

## After Pentecost, What?

any man has, the less he wants to speak of it. Humility is one of the graces of the Spirit.

Sweeping away at a stroke all claim to theocratic privileges not founded upon the possession of spiritual principles, Paul says: "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God." (Rom. ii. 28, 29.) The true Jew is the spiritual Jew; and true circumcision is spiritual circumcision. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit"—it is not an exterior but an interior thing. The New Testament sets no value whatever upon outward deeds from which the spiritual element, which alone can give them value, is absent. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." "By deeds of law," that is, by "deeds of law" as opposed to "works of faith," "there shall no flesh living be justified." Faith is the inward seed from which acceptable works are grown. And "faith is not a mere confidence that a work of grace will be done for us, but a consent that a work of grace shall be wrought in us."\* It is the surrender of the soul

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\*"The Pauline Theology," George B. Stevens, D.D., p. 298.

## Spiritual Holiness.

to Christ that He may work in it all His holy will.

A vital principle of righteousness, or, as it has been called, an ethical temper, enters the soul by faith, working from the center of being to the circumference of life. The tree is made good that the fruit may be good; the spring is cleansed that the issuing streams may be pure. In the surrendered soul the Holy Spirit becomes a new creative principle; infusing new powers of life; generating a holy disposition from which holy actions flow; awakening a holy love that leads its possessor to do the loving thing to others; imparting inward graces which become active forces working themselves out in holy duties. "Those who are partakers of the Holy Spirit" manifest in good deeds the fruit of the Spirit, which is "love, joy, peace, longsuffering, kindness, faithfulness, meekness, self-control." The Holy Spirit within their hearts is like the fairy lamp in the German tale, which transfigured the squalid hut of the fisherman into a palace of burnished silver. In some real and mysterious way the Holy Spirit fills their spirits and becomes the spring of all their motives. He makes them pliant to divine control, plastic to divine influence, submissive to divine authority. They are brought "in sanctification of the Spirit unto obedience, and sprink-

## After Pentecost, What?

·ling of the blood of Jesus Christ." (1 Peter i. 2.) Their sanctification has two sides, separation from sin, and separation to the service of God. They are purified in their hearts, and they are purified unto Christ, that they may be "a people for His own possession, zealous of good works." They cease to do evil, and they learn to do well, using every particle of power which they possess for the working out of the divine purpose in the world.

Holiness is wholeness. To be made holy is to be made whole. A holy life is a complete life; and a complete life is a life completely filled and controlled by the Spirit of God. Such a life was that of the Ideal Man. His was a life which at every step was subject to the Spirit's leading. At the beginning of His public ministry, when He was being baptized, the Holy Spirit descended, and abode upon Him. (Luke iii. 22.) After His baptism He returned from the Jordan "full of the Spirit," and fully prepared for His work (Luke iv. 1); that He might be tried in the fire, "He was led by the Spirit into the wilderness, being tempted of the devil" (Luke iv. 2); victorious over the assaults of evil, "He returned to Galilee in the power of the Spirit," and began His work (Luke iv. 14); standing up in the synagogue of Nazareth, He openly proclaimed Himself to be the Messiah by appropriating to Himself the



## Spiritual Holiness.

prophetic words, "The Spirit of the Lord is upon Me" (Luke iv. 18); He "cast out demons by the power of the Spirit" (Matt. xii. 25); He "went about doing good, being anointed with the Holy Spirit and with power" (Acts x. 38); "through the Eternal Spirit He offered Himself unto God," as a sacrifice for the world's sin (Heb. ix. 14); being "put to death in the flesh," He was "quickened in the Spirit" (1 Peter iii. 18); and was "declared to be the Son of God in power, according to the Spirit of holiness, by His resurrection from the dead" (Rom. i. 4). The Spirit's work in Him was the norm of His work in man. What was to Him a possession was to His disciples a promise; but all that the Spirit was to Him He was yet to become to them, and to the whole of that humanity which He represented.

The wholeness of man is from the Spirit of Wholeness. In every promise of the Spirit's help the need of His indwelling to make men holy, is implied. When Jehovah says, "I will put My Spirit within you, and cause you to walk in My statutes," it is assumed that no one can walk in the way of righteousness without the Spirit's strength. Feeble as infancy, man, to walk uprightly, has to lean heavily upon the Spirit's arm. The power that sustains is a power that dwells within. When the thought of the divine

## After Pentecost, What?

transcendence is made prominent the consciousness of sin and weakness is intensified, but when the thought of the divine immanence is made prominent there is a more vivid consciousness of the working of a power by which sin is to be overcome; a power by which the soul's diseases are to be healed; a power by which a worldly life is to be changed into a spiritual life, and a life of selfishness into a life of sacrifice. When at Pentecost the transcendent God became immanent, a transformation took place in the lives of the disciples which was more noteworthy than the miraculous signs by which the descent of the Spirit was accompanied. In the outpouring of the Holy Spirit power to be holy was bestowed upon sinful men.

The three leading figures employed in Scripture to describe the Holy Spirit give special prominence to His work of spiritual purification.

He is compared to *fire*, which cleanses the soul from earthly alloy. In announcing the Messiah's advent John the Baptist said, "He shall baptize you with the Holy Spirit, and with fire;" that is, He shall baptize you with the Holy Spirit, of which fire is the fitting emblem; He shall send a fiery baptism upon you, which will purge the moral nature from every taint of impurity; He shall come upon you as "a Spirit of burning,"

## Spiritual Holiness.

kindling in the heart a flame of celestial love which will burn downward, consuming all selfishness and sin, and burn upward in a pure, white flame of deathless devotion. What is true of the solar fire is true also of the fire of heavenly love—"there is nothing hid from the heat thereof." With subtle power it searches into the inmost recesses of the soul, melting, cleansing and transforming whatever it touches, burning up the dross of character, refining the spiritual nature "as gold tried in the fire." Benignant is this aspect of the Holy Spirit's work, as He kindles in the heart the consuming fire of holy love. "His fiery glow tells of mercy, not of woe." He destroys sin that He may save the sinner.

He is also compared to *water*, because as the element of spiritual cleansing He is to the soul what water is to the body. The two baptisms, "of water and of the Spirit," are always connected in Scripture; the one being the outward sign of which the other is the inward reality. The Holy Spirit is freely given, that by His sanctifying influence it may be possible to maintain moral purity in the midst of an impure world. Power for purity comes to all who need it "through the washing of regeneration, and the renewing of the Holy Spirit, which is poured out upon us richly through Jesus Christ our Savior." (Titus iii. 5,

## After Pentecost, What?

6.) This inward, ethical baptism of the Spirit which comes through the concurrent operation of the Spirit with the baptism of water in the laver of regeneration, is to all who receive it the means by which they are united to Christ, and become one with Him in such a deep spiritual sense that they die with Him unto sin, are buried with Him to the world, and rise with Him to newness of life.

In the form of a *dove*, the Holy Spirit who broods unseen over a sinful world descended visibly upon Jesus at His baptism, and abode upon Him, to signify the closeness of His contact with the humanity which He represented. Under this emblem the Spirit's gentleness and purity are expressed. Those upon whom He descends and abides, become dove-like in nature. They are made gentle and pure. They rise above things that are vile, and shine resplendent in the light of heaven. Of such it is said: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Ps. lxviii. 13.) As flocks of doves may be seen rising calm and unsoiled from the eastern house-tops, where they have lain during the heat of the day among the pots and rubbish—and soaring aloft in the sunshine, their outspread wings shining like burnished sil-

## Spiritual Holiness.

ver and gold, so souls touched with the Holy Spirit, having a passion for purity begotten within them, rise out of the dust, and soaring into the heavenly sunlight, leave behind them the corruption of earth, ever rising higher and shining brighter until lost to view in the ineffable glory.

## CHAPTER IX.

### SPIRITUAL AUTHORITY.

"Thy commandment all alone shall live  
Within the book and volume of my brain."  
SHAKESPEARE.

PENTECOST marks advancement from outward to inward authority; from outward obedience to inward obedience; from outward restraint to inward constraint; from a law written upon parchment to a law written in the heart. A new covenant was made with man, and the old covenant passed out of force. This change is announced in the words, "This is the covenant that I will make with them after those days, saith the Lord: I will put My laws in their hearts, and upon their minds will I write them." (Heb. x. 15, 16.) Under this new covenant we are now living.

1. *The authority of God over man is spiritual.* The law written of old "in tables of stone" is now written "in tables that are hearts of flesh." A center of authority is set up in the kingdom of the soul. We are governed from within. We do not carry in our hands a code of rules, and when in doubt regarding any question in morals ask, "Is it nominated in the bond?" So "exceeding broad" is the law of the Lord written

## Spiritual Authority.

within the heart that it covers every possible contingency in moral action. The Mosaic law was given to the Jew as a Jew, and was restricted in its application; the law written upon the heart is given to man as man, and is of universal application. Unchanging in its essence, it is flexible in its outward forms of expression, and readily adapts itself to the ever changing conditions of individual and social life.

At the first dawnings of moral consciousness this inward law is recognized. "Conscience and consciousness rise together. Mind conscious of self is also mind conscious of obligation. The 'I am' and the 'I ought' are twins, born at the same moment."\* The ethical authority under which every man finds himself, is not the product of education, as Herbert Spencer, in his "Data of Ethics," has attempted to make out. It is something which education may develop and direct, but which it cannot create. The law within comes from above. "*Thy* law is within my heart," is the only satisfactory explanation of the existence of a secret inward authority which every man is bound to acknowledge and obey.

2. *The authority of God over men is administered by Christ.* The rule of God is mediatorial. Unto the Son all authority has been

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\*"Studies in the Philosophy of Religion and History," by A. M. Fairbairn. Page 47.



## After Pentecost, What?

given. "The government is upon His shoulders." His nail-pierced hand holds the scepter of universal dominion. He is the world's true King, who lays down the laws which are to govern men in the whole course of their moral conduct. He is more than an interpreter of law; He is the law-giver. To His claims for supremacy conscience says, Amen. His will, when known, becomes the law of life. When His authoritative voice is heard saying, "Follow Me," a new center of authority is established, a new standard of action is erected, and His word comes to the spirit of man as the word of its rightful king. His authority reaches deep. It has to do, not alone with outward relations and with overt acts, but also with hidden principles that govern the thoughts and intents of the heart. He declares the man of unchaste desire to be an adulterer, and the man who cherishes hatred towards his brother to be a murderer. His ethical edicts reach to the secret motives which are the springs of action. Within the domain of the spirit He holds undisputed sway.

3. *The authority of God over man is administered by Christ, through the Holy Spirit.* Christ issues His commands "through the Holy Spirit" (Acts i. 2), not always, however, by an outward word but often by an inward voice.

## Spiritual Authority.

The end for which the Spirit works is to secure the recognition of the inner supremacy of Christ on the part of those who are the nominal subjects of His kingdom. It was as king that Christ was rejected, and it is as king that the Spirit seeks to have Him accepted. The true royalty of the crucified Christ is revealed to men by the Spirit that crown-rights may be accorded to Him, and that before His cross as before a royal throne the spirit of man may prostrate itself in loving and loyal submission, exclaiming, "Lord, what wilt Thou have me to do?" The cross, made known by the Spirit in all its spiritual significance, has become a throne of kingly power from which Christ is ruling the world. It is because the Spirit is making the real Christ known to men that so many are led to pay their highest homage to the thorn-crowned King, and to yield complete surrender to His sovereign will.

Apart from the work of the Spirit upon the hearts of men, the influence of Christ would soon have faded out, and Christianity have become a spent force. By the coming of the Spirit the spiritual authority of Christ was perpetuated, and His authority made a reality in human experience. Millions who have never seen the Lord have been led to bow before His invisible presence, and to accept His will as the absolute and

## After Pentecost, What?

unconditional imperative in their lives. Receiving the Holy Spirit into their hearts, they have subordinated their wills to the will of Him whose claims He has pressed upon them; and have put the reins of government into His hands, giving Him the same unqualified control of their lives that the pilot has of a ship. In vain does the Spirit move upon any soul unless He finally succeeds in gaining his unconditional surrender to the Man of Nazareth.

4. *The authority of God over men is exercised by Christ, through the Holy Spirit, by means of the impartation of a new principle and spirit of obedience.* This principle and spirit of obedience is love. God's authority over man is complete, His will is done on earth as it is done in heaven, when man comes under the dominating power of the royal law of love, which is the summation of all law, the essence of all religion. In the old dispensation the love of law was inculcated; in the new dispensation love as a law is inculcated. The Old Testament saint exclaimed, "How love I Thy law!" the New Testament saint exclaims, "Thy love is my law." The question which lies at the heart of Christianized ethics is, What does love demand? Christianity is duty touched with love. Its supreme law of righteousness in the household, in social life, and in the kingdom of God, is love.

## Spiritual Authority.

To awaken love in the heart, that a center of spiritual power may be formed from which the whole life can be moved, is the ethical aim of the Holy Spirit. He is present in the hearts of men as a power that makes for love, and through love makes for righteousness. "The love of God"—not love like God's merely, but God's own love—"is shed abroad in our hearts by the Holy Spirit who is given unto us," that a spirit of obedience may be created within. As a bit of the magnet itself, so, cold, lifeless hearts magnetized by the Spirit, through the manifestation of the magnet itself, so, cold, lifeless hearts magnetized by the Spirit, through the manifestation of Christ as the object of supreme affection, possess something of the very love of God. Christ as the revelation of sovereign love is the vehicle of sovereign power. When He takes the heart captive He exerts an all-commanding, all-constraining power to bring the whole life into harmony with the divine will. The enthronement of His love in the heart, by the Spirit, marks the beginning of the spiritual rule of God. "If a man love Me," He says, "he will keep My words." Again, reasoning from effect to cause, He says, "He that hath My commandments and keepeth them, he it is that loveth Me." Love in the soul is the soul of obedience, not because it is a sub-

## After Pentecost, What?

stitute for it, but because it is the source of it. "Love is the fulfilling of the law." It fills to the brim the vessel of duty. It is the only coin in which all manward and Godward obligations can be fully paid. If love be withheld the highest rights are violated, and the holiest claims uncanceled. The only life which fulfills the law of righteousness is a life in which love is supreme, and the only life in which love is supreme is a life in which Christ is supreme, and the only life in which Christ is supreme is a life in which the Holy Spirit is supreme.

The authority founded upon love is compatible with the largest possible freedom. The law of love which Christ promulgated and exemplified, the law by which He rules, is "the perfect law of liberty." There is no true freedom save in conformity to His higher law. He is a free man who finds liberty in law, and law in love. When, by the incoming of the Spirit, Christ's law of love is set up in the heart, the soul's emancipation proclamation is issued. "Where the Spirit of the Lord is, there is liberty." No one is so free as he who has made a full and glad surrender to Christ, and is governed from within by His law of love. In law-service there is bondage; in love-service there is perfect freedom. Loveless labor is drudgery. Labor of love is a delight.

## Spiritual Authority.

In their spiritual development many Christians are still in the bondage of Judaism. They are not under grace, but under the law. They live in the seventh chapter of Romans rather than in the eighth; they are in subjection to rules as irksome and grinding as those of the Mosaic system, deliverance from which caused the early Christians to sing their loudest peans of praise. Living by external rules rather than by inward principles, they are in constant dread of doing wrong. They walk in a Garden of Eden full of forbidden trees; they chafe against the restrictions that environ them; they cannot do the things they would, and the things they feel compelled to do are hardships. Bound in everything by hard and fast rules, their very privileges become restraints, their benefits become burdens. They are serfs, not sons; they live under "the covenant of works which gendereth to bondage." In their experience the remark of the Rev. B. Fay Mills, the well-known evangelist, is verified, that "to be a legalistic Christian is harder than to be a perfect Jew." And worse than all, whenever they attempt to reinforce a waning sense of divine authority, and stiffen themselves to greater fidelity to duty, instead of seeking to establish a more centralized form of government within their hearts, they keep adding rule to rule, thereby tightening the fetters by

## After Pentecost, What?

which they are bound. When they ought to occupy an impregnable stronghold they spread their forces around an outer wall, which breaks down faster than they can repair it. If they cultivate keenness of moral sensibility they but increase the measure of their self-crimination; and if they redouble their efforts to obey the Master's will they render more bitter their sense of thralldom. A more unhappy lot can hardly be imagined!

Very different is the experience of Post-Pentecostal Christians, who have exchanged the slavery of the law for the freedom of the gospel. They live on the sunny side of the narrow way. They are "joyful in their King." They "delight in the law of the Lord after the inward man." Their hearts leap up with eager response to the Lord's commands. In answer to every call to duty they make reply, "I delight to do Thy will, O my God; yea, Thy law is within my heart." The service they render is not a thing of enforced conscription, but of voluntary obedience; it is not a thing of outward compulsion, but of inward impulsion. A new spirit reigns within. Obedience is spontaneous. The yoke of Christ is easy because it is "lined with love"; His burden is light because love gives strength to bear it. His law of love has power of enforcement at the heart of it. Christ Himself as the



## Spiritual Authority.

embodiment of love is the center of the circle of obligation. To the principles of His gospel life is conformed. Every action is regulated by that inward law, which has been designated "the law of faith." The Spirit's promptings are followed, His voice obeyed, until that state of complete emancipation is reached described by Paul in the words, "If ye are led by the Spirit ye are not under the law." What need of iron clad vows and pledges have those who have the Spirit Himself for their law? With them all these childish things have passed away. They belong to an infantile condition which they have outgrown. They are part of the burdensome yoke of legalism from which they have been mercifully delivered. No risk is taken in allowing Christians to do whatever they please, when they please to do only what the Lord commands; no risk is taken in allowing them to be a law unto themselves when they faithfully follow the leading of the Spirit in their lives. Anchored in the immutable principles of righteousness, they can swing widely with safety. There is no danger that they will abuse the liberty with which Christ has made them free, when all the liberty which they claim is liberty to do what is right. Any one may be safely trusted, who can say, "I will walk at liberty because I keep Thy precepts."

## After Pentecost, What?

The authority that demands obedience to principles rather than to specific rules must needs be *rational*. It must make its appeal to the intelligence of those over whom it is exercised. Its reign must be the reign of reason. The service which it demands must be "a reasonable service." Divine commands are never arbitrary. The Lord thanks no one for yielding a blind, unreasoning obedience to His word. He does not ask for subordination to His will until the reason is won. He permits us to question before we obey. "Who is the Lord that He should reign over us?" is a permissible and pertinent inquiry. In the interpretation and application of the written Word, in which the Spirit has revealed His will, reason has to be exercised. It is not always to be taken literally, as if it consisted of indisputable axioms. Take, for example, the following utterances of Christ and try to construe them in a literal sense: "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away"; "Take no thought for the morrow"; "Wash one another's feet"; "Resist not him that is evil, but whosoever smiteth thee on thy right cheek turn to him the other also"; "When thou makest a feast call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, but bid the poor, the maimed, the lame, and the blind."

## Spiritual Authority.

It is not meant that we are to empty our purse into the hands of any impecunious brother who may make preposterous demands upon us, but that we are to be generous-hearted towards our more unfortunate fellowmen, giving them, in a friendly way, all the assistance within our power; it is not meant that we are to be thoughtless or indifferent about the morrow, but that we are to take no anxious, worrying, corroding thought about it; it is not meant that we are to practice literal feet-washing, but that we are to manifest the spirit of humility and loving ministry symbolized in that act; it is not meant that we are never to offer resistance to wrong, but that we are not to resist wrong from passion or revenge, or answer personal insult otherwise than with meekness; it is not meant that we are not to gather our well-to-do friends around our social board, but that in all our social enjoyments we are to be mindful of the poor, being careful neither to excite their envy nor to exclude them from a share of our bounty. *That*, in substance, is unquestionably the meaning of these hard sayings of Christ; and they are neither unreasonable nor impracticable when common sense is employed in their explanation. Upon many perplexing questions Christ gives no authoritative word whatever. In His teaching "primal duties shine aloft

## After Pentecost, What?

like stars"; but minor duties are often not revealed at all. They are matters of inference. We require to reason them out. He might have made them plain to us, but evidently He thought it better to leave them to our individual judgment. Among the questions left open are questions of casuistry, questions of amusement, and questions touching the observance of forms and customs. All of these are matters of conscience with the individual. Every man must act upon them according to his own conviction; or rather, according to his interpretation of the will of his Lord. Any interference with the right of private judgment within the sphere of things in which those questions are embraced, ought to be indignantly resented. "Let no man judge you in meat or in drink, or in respect to a holy day, or of the Sabbath days, which is a shadow of things to come, but the body is Christ." Think for yourself; act for yourself; for without the exercise of your rational faculties there can be no soul-growth. Those who act without reason remain in spiritual childhood. It is perfectly fitting that a father upon leaving home should give minute directions to his little children, telling them how to fill up their time during his absence; but to his grown-up sons and daughters it is enough for him to say, "I leave you to your honor; do what you

## Spiritual Authority.

think is right." The direction which our absent Lord has given us is, "Occupy till I come"; do whatever you think I would have you do. To that all-comprehending command nothing can be added that will increase its significance, or augment its binding power. And when that command is changed into a pledge, and any one solemnly says, "I promise to do whatever my Lord would have me do," there he ought to stop. Any addition to that pledge must of necessity partake of the nature of a descending climax.

It was by following this broad principle of interpretation that President Wayland, holding up in his hand a copy of the New Testament, could say, "This book teaches me how to run a college." Did he find in the New Testament a complete system of rules for college administration? Of course not. But he found there certain great ethical principles which an enlightened judgment could apply to the whole round of college administration. In the same way the Bible teaches how to run a farm, or a mill, or a railroad. Particular duties are not defined, but certain guiding principles are furnished which sanctified common sense can apply to all the varied exigencies which may arise in complex conditions of social life. Under the Spirit's guidance we are to make intelligent application of the teachings of Jesus

## After Pentecost, What?

to the whole round of daily conduct, interpreting special lessons in the light of his general instructions, and difficult questions in the light of what he has plainly revealed. With the help which has been given of knowing the mind of the Master, we are to work our own way through the practical problems which confront us; endeavoring to live in all things according to the spirit of His teachings; accepting His word as divinely authoritative because it is the word of the true monarch of men; and bowing in sweet submission before the scepter of His authority because it is the scepter of sovereign goodness and love.

## CHAPTER X.

### THE DISTRIBUTION OF SPIRITUAL GIFTS.

"Heaven does with us as we with lighted torches do,  
Not light them for themselves."

SHAKESPEARE.

EMERSON says that "when a man comes forth from his mother's womb the gate of gifts closes behind him." This is true of natural, but not of spiritual gifts. Emerson forgot Pentecost. Since Pentecost the gate of gifts stands open before every man. When Christ ascended up on high, leading captivity captive, "He gave gifts to mankind." (Eph. iv. 8.) The spoils He won He scattered as a royal largess. On the day of Pentecost the first great distribution took place. The Spirit was parted to the disciples as each one had need. He appeared upon them as "tongues parting asunder, like as of fire"; tongues distributing themselves among them. It is not meant that each tongue was cleft or forked, but that one flame of fire was divided up, so that there rested "a glorious crown on every sainted head."

What the writer of the epistle to the Hebrews distinctly calls "the distributions of the Holy Spirit" (Chap. ii. 4) still goes on. The gifts



## After Pentecost, What?

of the Spirit are not given in bulk, but "in divers portions." They are put up in portable, usable form. The one estate is broken up and parcelled out among the several heirs; the one stream is divided into many streamlets which water separate fields, and find their way down separate furrows. There is no believing heart that does not receive its appropriate portion. All are partakers of "the self-same Spirit"; all draw from the self-same fountain; all are moved by the self-same power. Gift and giver are one. The Holy Spirit, whom Irenæus describes as "the divider and distributor of the gift of life," gives Himself to all believers. Indeed, the one thing which distinguishes Christians from the world is the possession of the Holy Spirit. In the apostolic benediction, "The communion of the Holy Spirit be with you all" (2 Cor. xiii. 14), reference is made to universal participation in the Spirit rather than universal fellowship with Him. The idea is, "May the *communication* of the Spirit be enjoyed by you all"; may you all partake in common of the gifts which He has to bestow. Seeing He has something to communicate to all, let every one see to it that he gets the special blessing intended for him.

It is implied that although all Christians receive the gift of the Spirit, and the gifts of the

## The Distribution of Spiritual Gifts.

Spirit, all do not receive the gift of the Spirit in the same measure, and all do not receive the same kind of spiritual gifts. All are wrought upon by the same Power, but all are not wrought upon to the same degree, or to the production of the same results. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God who worketh all things in all." (1 Cor. xii. 4-6.) To adopt the beautiful figure of Cyril of Jerusalem, "One and the same rain comes down upon all the earth, yet it becomes white in the lily, and red in the rose, and purple in the violets and pansies, and different and various in all the several kinds. It is one thing in the palm tree, and another in the vine, and all in all things. Thus also the Holy Spirit, one and uniform and undivided in Himself, distributes His grace to every man as He wills," dowering him with ordinary or extraordinary gifts according to the work to which He has appointed him.

The distribution of the divine charismata, or "grace-gifts," is thus described in 1 Cor. 12. 8-11: "To one is given through the Spirit *the word of wisdom*," that is, the gift of spiritual illumination and intuitive perception, which enables him to apprehend truth at first-hand, and become the organ

## After Pentecost, What?

of its revelation ; "and to another *the word of knowledge* by the selfsame Spirit," that is, the gift of understanding and explaining the deeper truths of revelation, and showing their harmony with one another as parts of one related and organic whole ; "to another *faith* in the same Spirit," that is, the gift of spiritual vision and appropriation, the power to see and seize the realities of the unseen world ; "to another *gifts of healing* in the one Spirit," that is, ability as the Spirit's medium to impart therapeutic impulse that disease may be expelled from the body, and the whole man restored to the divine order ; "to another *workings of miracles*," that is, the working of those "powers" of the Spirit by which the mastery over the physical is gained, and man's headship over creation is made a reality ; "and to another *prophecy*," that is, the gift of seership, the power of divining truth and forthtelling it, and thus of speaking authoritatively to men as a spirit-voice from the higher world ; "to another *discerning of spirits*," that is, the power of distinguishing between good and evil spirits, and between the utterances prompted by the Holy Spirit, and the spirit of evil ; "to another *divers kinds of tongues*," that is power to speak with "different," not with "other tongues,"—not power to speak foreign languages without having learned them, such as was given

## The Distribution of Spiritual Gifts.

to the Apostles on the day of Pentecost, but power to speak as the subjects of a divine afflatus an unknown language of the soul, made intelligible only by supernatural interpretation; "and to another *the interpretation of tongues*," that is, power to bring the unknown speech of holy ecstasy, in whatever form it may be expressed, down to the comprehension of the uninitiated. This list of gifts is by no means complete. If written for the present day it would require to be revised.

Of these gracious endowments it is said, "All these worketh the one and the same Spirit, dividing to each one severally as He will." The Spirit's sovereignty is absolute. He bestows His gifts upon all as He will; He works in all as He will. He is not tied down by any past methods of administration; He is free to give or to withhold the gifts of His grace, just as He deems it best for the interest of His church. Some gifts are temporary; others cease for a time, to reappear afterwards. To meet new conditions new gifts are added; old gifts become modified in their manifestation so that they seem new. The number and nature of the Spirit's gifts always coincide with the needs of the times. A gift is discontinued when it is no longer required; a new gift is added when a demand for it has arisen. Spiritual gifts, being essential, are per-

## After Pentecost, What?

petual. Like natural gifts, they are divided and operated by the sovereign Spirit; not, however, in an arbitrary way, but in harmony with natural disposition and capacity. The spiritual is grounded in the natural. When spiritual gifts are bestowed, natural peculiarities, instead of being obliterated, are intensified and enlarged. By their exercise natural powers are stimulated to their highest activity, and brought to their highest development. But care must be taken to distinguish between the improvement of natural powers, and the higher gifts of the Spirit themselves. Improved natural gifts are no more spiritual gifts than an improved natural man is a spiritual man. Spiritual gifts are special endowments, and are characteristic signs of a state of grace.

In the distribution of spiritual gifts variety is secured at any cost. God has been at as great pains to secure variety in the spiritual world as He has been to secure variety in the natural world. When a man comes into being the mould in which he is made is broken, so that there may not be another exactly like him; and when a man comes into the divine life he is furnished with gifts which no one else possesses, and hence he is fitted to fill a place which no one else can occupy, and to do a work which no one else can do. Gifts

## The Distribution of Spiritual Gifts.

define duties. No two people were ever meant to render precisely the same service. Each one is fitted for some special form of activity supplemental of the work of others. God evidently saw that a variety of gifts would secure the best results. In the smallest church what a wonderful variety of gifts are to be found! One member is "apt to teach," another possesses an eloquent tongue, another scholarly tastes and aptitudes, another business qualities, another musical talents, another administrative power, another the genius of sympathy, another the gift of social leadership, and thus the whole circle of Christian service is embraced, and the church is enabled to edify herself in love, and to fulfill her work of ministry to the world. Each man should make the best possible use of what he has; he should be himself; he should act out himself, and neither ape nor envy the gifts of others; he should find the ideal of his life in the divine idea expressed in his nature; he should strive to be the man that God meant him to be, and to do the work that God meant him to do. Much of the misery of life comes from the round man trying to squeeze himself into the square hole, and the square man into the round hole. Take by way of illustration two men of very different types—President Finney and Samuel Rutherford. President Finney was

## After Pentecost, What?

“a galvanic battery on two legs,” emitting shocks of convicting power and causing sinners to cry out, “What must I do to be saved?” Samuel Rutherford—“sweet Samuel,” as he was called by his friends—was a gentle, retiring saint, whose influence distilled as the dew. Speaking of his work in his little parish of Anworth, he says: “I see exceedingly small fruit of my ministry; I would be glad of one soul to be a crown of glory and rejoicing in the day of Christ. I have a grieved heart daily in my calling.” We know that there was no ground whatever for this self-crimination. His was not the evangelistic gift, but the gift of edification. The writings of this “true saint of the Covenant” have exerted a comforting and confirming influence, and his name, which was as “ointment poured forth,” has filled the world with its fragrance. And just because the gifts of God are so diverse, we are to be careful not to judge of others by our own standard, or depreciate or despise gifts differing from our own. God often uses people for whom we have no use; He often selects instruments that we would discard. He takes the weak things to confound the mighty; He takes the Salvation Army to put the church to shame; “yea, the base things of the world and the things that are despised hath God chosen, yea, and the things that are not,



## The Distribution of Spiritual Gifts.

that He might bring to nought the things that are; that no flesh should glory before God." There are places where He can make better use of the consecrated cobbler than of the most learned divine. When He has the directing of things the judgments of men may be reversed, but every man will find his proper place and his proper work.

Our conception of the Spirit's operations requires to be widened, so that it shall be made to include, not only what is generally designated religious work, but also the whole range of useful activity. One divine motor force drives all kinds of machinery; one divine inbreathing inspires men for diversified ends. Holy men of to-day speak and write and work as they are moved by the Holy Spirit. They are acted upon along the lines of their daily calling. The men of to-day are inspired for the work of to-day. When, therefore, we read that Bezaleel, the architect of the tabernacle, was "filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in costly stones of setting, and in carving of wood, to work in all manner of workmanship" (Exod. xxxi. 3-5), we are not to think that the Spirit of God came closer to him

## After Pentecost, What?

than He comes to the rest of men, or that He gave to him more efficient help than He is in the habit of giving to every consecrated worker. The incidents of time and place do not affect the relation of men to God. The same divine Spirit who gave skill to Bezaleel in the construction of the tabernacle inspired Michael Angelo to build St. Peter's, and Christopher Wren to build St. Paul's; the same divine Spirit who illumined the minds of ancient bards and seers illumines the minds of modern poets and painters; the same divine Spirit who gave wisdom to Solomon to build the temple gave wisdom to Watts to invent the steam-engine, to Morse to invent the telegraph, to Bell to invent the telephone, and to Edison to invent the phonograph; the same divine Spirit who gave to Daniel that practical sagacity in statescraft that led Nebuchadnezzar to characterize him as "a man in whom is the spirit of the holy gods," is not only in men like Gladstone, "England's uncrowned king," but also in men who serve on a village school-board; the same divine Spirit who spake in and through the apostle Paul speaks in and through the humblest Sunday-school teacher, whose heart is kept open to His influence. The Holy Spirit is for ordinary people no less than for geniuses; for the obscurest toiler no less than for the discoverer of nature's

## The Distribution of Spiritual Gifts.

secrets whose life-work marks an epoch in the world's history. He is ever working with men in the common relations and activities of their lives. The clear head and cunning hand are from Him. "There is a spirit in man and the breath of the Almighty giveth him understanding." (Job xxxii. 8.) Over against every man's powers and capacities are the Spirit's manifold influences and operations. By the help which He renders in natural ways He puts all men under a deeper debt of obligation than they can ever know. Those who allow Him to help them most please Him best; for just in proportion as human lives are filled, and moved, and moulded by Him are they redeemed from insignificance and failure. Never is the Spirit more glorified than in the increased usefulness of those who receive the larger gifts which He proffers, and learn to do the smallest things in the largest way.

As we ascend in the scale of being we find greater diversity and complexity. The more highly organized society becomes, the more complex it becomes; the more complex it becomes, the more do its wants multiply; and the more its wants multiply, the greater is the variety of gifts demanded to supply them. In order to overtake the rapidly multiplying wants of society new spheres of activity are continually opening

## After Pentecost, What?

up, new subdivisions of labor are continually being made. Specialists are more and more in order. Any man who would make his life tell for good has to resist many strong temptations to squander his energies; he has resolutely to limit the area of his efforts, saying: "This one thing I do." The same complexity found in the society of to-day is found in the church of to-day. Christian work was never more diversified than it is now. A greater diversity of work demands a greater variety of gifts. In the enlarging fields of Christian service specialists are just as imperatively needed as they are in the business world. There are places which can be successfully filled only by trained experts. If, therefore, spiritual gifts are to be bestowed according to the work to be done, a wider and more varied form of inspiration is called for. Specialized work demands specialized endowments. Diverse work demands divers gifts. Never had the figure of the seven-branched candlestick, by which the Seer of Patmos illustrates the fullness and variety of the Spirit's operations, more significance than it has to-day. The seven lamps of fire burning before the throne are the seven Spirits of God; or, more correctly, they are the seven-fold Spirit of God, who, in His manifold operations, is sustaining spiritual life, communicating spiritual power, and impart-

## The Distribution of Spiritual Gifts.

ing a diversity of spiritual gifts sufficient to qualify all who receive them to fill up that which remains of the ministration of Christ to the world.

In this diversity of gifts there is unity of purpose and action. The seven branches of the one candelabrum are joined to the same upright shaft, and fed from the same bowl; but the separate lamps which they support blend their light into one. "The body is not one member, but many, and all members have not the same office," but all are indwelt by the same spirit, controlled by the same head, and work out the same ends. The church, the body of Christ, is an organic whole. Its work is one. All its members should work in harmony and be mutually helpful in their common work. No one has a right to say to another, "I have no need of you." All are needful. Comparisons as to value of service are odious. Each one in his place is best. The one who digs the foundation is just as useful as the one who builds the wall. Abraham Lincoln naively remarked, "God must like common people, He made so many of them." He must also like common gifts, seeing that He has bestowed so many of them. It is by the united efforts of common people that the bulk of the world's work is done; and it is by the union of the common gifts of the

## After Pentecost, What?

Spirit that the bulk of the work of the church is done. "Covet earnestly the best gifts," means, "Covet earnestly the gifts of the inner life which all Christians hold in common." "Covet earnestly the best gift," means, covet earnestly the crowning gift of heavenly love, which moves all Christian hearts by a common impulse, and unites all Christian hands in a common service.

The diversified gifts of the Spirit are means, not ends. When they are made ends in themselves, when they are idolized and ambitiously sought after, grave evils are sure to arise. The desire to possess the Holy Spirit without being possessed by Him, to use Him for our own ends without being used by Him for His ends, is essentially the sin for which Simon Magus was rebuked when he sought to purchase the power to convey the miraculous gifts of the Spirit to others. Not only is the Holy Spirit for us, we are for the Holy Spirit. If all that He has is ours, all that we have is His. Hence the constant need of reiterating the exhortation of Paul to the Corinthians: "Since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church." (1 Cor. xiv. 12.) No gift is given for the exclusive benefit of its possessor; but for the benefit of others also. "The manifestation of the Spirit is given to every

## The Distribution of Spiritual Gifts.

man to profit withal"; it *is* given for his own personal profit, but it is given also with the view of making his life profitable to God and man. What is given at first as an inward illumination is to become a public light. "As every man hath received the gift, so let him minister, as good stewards of the manifold grace of God." The gift of which he is already in possession, the gift which is peculiarly his own, is not to be used for selfish ends, but is to be made a blessing to the world. To tie it up in a napkin and hide it in the ground is not modesty, it is sin. All God's gifts are given that they may be imparted. They are to be held in trust in the behoof of others, and ministered to them as any one has need. The possession of great natural gifts does not necessarily make any one a better man. Gifted men are often graceless. Nor is the possession of supernatural gifts necessarily a sign of extraordinary piety. It is often connected with moral infirmities. Gifts are graces only when they are consecrated to high and noble ends. The supreme test of the value of a life is the use to which its gifts are put. The model saint is not a quietist lingering in his closet, in the solitary and selfish enjoyment of religious delights; he is not an adept of the occult sitting in silent contemplation looking out into the infinities, or



## After Pentecost, What?

looking down into the abysmal depths of his own being; but one who goes forth from the secret place of the Most High to battle for the right, and to scatter blessings broadcast over this sin-cursed world. Every spiritual gift is a practical power—something that is to be employed for a good end. All who share in the distribution of the gifts of the Holy Spirit, share in the distribution of His mercies to others. They are His assistants in dispensing spiritual blessing to a needy world. The exercise of their gifts is the exercise of His beneficence. All that they do for the edification of the church, and for the redemption of the world, is done by virtue of the *charismata* which they have derived from Him. All they give to the world they give as His almoners. In themselves they have no resources. They merely distribute the bread with which He fills their empty hands; they are the earthen vessels into which, and out of which, His heavenly treasures are poured; they are the mediums through whom He is giving Himself perpetually for the life of the world.

## CHAPTER XI.

### SPIRITUAL OPERATIONS.

“The outward word is good and true,  
But inward power alone makes new;  
Not even Christ can save from sin  
Until He comes and works within.”

THE interior and spiritual method of divine activity which is now in operation dates from Pentecost. The soul of man was then opened by the Spirit to the influence of Christ, and an inward, subjective work was begun upon it which goes on without cessation. By the Spirit communication was formed between Christ and men, that He might gain dominion over them and become a saving power in their lives. It is a mistake to regard this inward operation of the Holy Spirit as “replacing the earthly action of Christ,” as Van Osterzee does. It is the means by which His action is continued; the means by which He is made to live in others; the means by which His influence is propagated from age to age. “As Christ fulfilled the will and work of the Father upon earth, so does the Holy Spirit administer the work and will of Christ in human souls.”\* He is the perfecting principle of divine activity

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\*“The Saving Truths of Christianity,” Ernst Luthardt, D. D., p. 177.

## After Pentecost, What?

by which the life of Christ is conveyed to the spirit of man; the medium through whom the vibrations of vital power which proceed from Christ get into man.

The work which Christ is now doing by the Holy Spirit within the spirit of man assumes a great variety of aspects, and each separate aspect represents the impartation of a distinct spiritual blessing. These rich and varied spiritual blessings, ministered by the hand of the Spirit, and set forth in the scriptural aspects of His work, we shall now consider.

### CONVICTING.

Describing the mission of the Comforter, Jesus says: "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." (John xvi. 8.) He has come, and is now prosecuting this world-wide work; waking the moral nature of man from its deadly slumber by flashing upon it the light of God's holy law; summoning every man before the bar of his own conscience, passing upon him, as inward judge, the sentence of condemnation, and causing him to stand guilty in his inner consciousness before God. The preacher of the gospel ought therefore to take it for granted that the Holy Spirit always goes ahead of him, preparing men to accept the sovereign remedy proffered in

## Spiritual Operations.

heaven's name, by revealing to them their diseased and dying condition. To the universality of the Spirit's convicting work human consciousness bears unequivocal testimony. Bishop Thoburn, of the Methodist Episcopal Church, declares that during a long term of missionary service in India he never met a single person who, when closely pressed, would not acknowledge his consciousness of guilt. Often when preaching in the bazaars and streets he has asked the people if they did not know that they were sinners, and in no instance was the hard impeachment denied. Is not this what we might expect with the distinct promise before us that the Spirit, when He came, would bring home the fact of sin to the world's conscience? If Jesus said that the Spirit would do a certain work, is it not safe to assume that He is doing it?

The promise is explicit; the Spirit, at His coming, was to "convict of sin"; not of sinfulness only, but of sin; of sin in its inner principle and essence, and of sin in the concrete as a damning reality in the life. This conviction of sin, although in a measure independent of the historical facts of Christ's life and death, was now to come chiefly through them. The reason given by Jesus why the Spirit would convict men of sin is, "Because they believe not on

## After Pentecost, What?

Me"; unbelief in Him as the Son of God being regarded as the ground of guilt, rather than as the source and tap-root of sin. The meaning of these words is not exhausted in the idea that the death of Christ gives a new conception of sin, nor even in the idea that in the revelation of Christ by the Spirit there is the application of a new moral test—the revelation of the ideal disclosing the imperfection of the actual; unbelief is itself the sin of which the Spirit convicts, as it is also the sin which brings the soul under condemnation; "for this is the condemnation" of the present age, "that light has come into the world, and men love darkness rather than light, because their deeds are evil."

He was also to "convict of righteousness"; of the need of it, of the lack of it, of the source of it, and especially of its perfect embodiment in Jesus Christ. "He will convict of righteousness," says Jesus, "because I go to the Father, and ye see Me no more"; His return to the Father demonstrating to the world that, although rejected of man, He was not a sinner, but "the Righteous One," upon whom was set the seal of divine approval; the one in whom is realized the ideal righteousness which is the law of human life; the one who by the completion of His work and His ascension to the Father presents a new

## Spiritual Operations.

type of righteousness by which men are to be judged. Professor Henry Drummond makes the fruitful suggestion that at certain times one particular form of the convicting work of the Holy Spirit receives special emphasis, and he advances the opinion that in the present day the Holy Spirit is specially convicting men of righteousness. May not this explain, in part, the absence of deep conviction of sin, which many deplore?

He was likewise to "convict of judgment"; making it real and vivid, showing that it is something from which there is no possible escape, something already begun; a process now going on rather than a dramatic act at the end of life. He will convict of judgment, says Jesus, "because the prince of this world hath been judged"; the fact that the prince of this world has been judged already proving that judgment is present and continuous, and that all men now stand before the judgment seat of Christ.

What wealth of suggestiveness there is in the statement that the Comforter of sin is the Comforter of the sinner! The comparison must not, however, be pressed too hard, for the word translated Comforter is elastic and may be rendered Advocate, or Helper. Literally it means "one called to the side of another" to act for him, to speak for him, to strengthen him, to sustain his

## After Pentecost, What?

cause, and thus to bring him cheer and comfort. In despair of finding for it an exact equivalent, some have simply transcribed the Greek term Paraclete. Is the Spirit Christ's advocate with us, as Christ is our advocate with the Father? then He as the Infinite Reasoner shows us convincing proof of our guilt. Is He a divine helper? then He seeks to render help where our need is sorest. Is He the Comforter? then He seeks to bring us comfort by removing that which is the cause of all our misery. Sin is dis-ease; where it has a place there can be no true comfort. One sin in the soul, like a speck of dust in the eye, will cause pain. And since sin must be discovered before it can be removed, there can be no comfort except through conviction. Probing is never pleasant; but unless the sharp probe of conviction enters the soul there can be no comfort, for that way healing lies. Many a grief-stricken heart, failing to see the connection between conviction and comfort, has exclaimed with Jeremiah, "Ah, Lord God, surely Thou hast greatly deceived Thy people, saying, Ye shall have peace, whereas the sword reacheth unto the soul." We forget that it is the divine order that through war comes peace, through pain comes joy, through loss comes gain, through trouble comes rest, through sorrow comes comfort. When the tender-hearted



## Spiritual Operations.

Spirit wounds it is that He may heal; when He reveals to man his ruin it is that He may reveal to him the divine remedy; when He exposes to view the ugly things nestling within the heart—things which man would fain hide from himself—it is because He cannot come as the Comforter unless He comes as the Convictor.

### REGENERATING.

The Holy Spirit is "the Spirit of life." (Rom. viii. 2.) "Wherever the Holy Spirit is," says Ambrose, "there is life, and wherever there is life there also is the Holy Spirit." In Him all life has its source and fountain head. He is the creative cause of physical life. Life is not a quality of matter, nor the product of organism. A physical cause cannot produce a spiritual effect. The words of Job, "The Spirit of the Lord is in my nostrils," or his words, "The Spirit of the Lord made me," present the very explanation of the origin of life which is given in the accepted scientific formula, "Life proceeds from life, and from nothing but life."

The author of physical life is the author of spiritual life. A regenerate man is one who is "born from above" (John iii. 7); "born of God" (John i. 13); "born of the Spirit" (John iii. 5). In Him the Old Testament promises, "I will put within you a new spirit," and "I will put My

## After Pentecost, What?

Spirit within you," have been fulfilled. Something more has transpired than the quickening of powers already existing. A new life has been generated; a new principle of moral action has been imparted; a new process of spiritual evolution has been started. "The old things are passed away; behold, they are become new."

The Reformers were manifestly right in attributing the work of grace in the heart of the believer to the infusion of the Holy Spirit. They were right also in extending the renewing influence of the Holy Spirit to the will of man, in which is found the seat and center of moral action. It was to them a self-evident truth that "if any one should be represented as just and fearing God who had not the Spirit, it would be the same as if Belial were called Christ."—(So Luther.) But the Reformers did not always make clear the important fact that man's co-operation must go hand in hand with the Spirit's operation; and that hence, although "God opens the closed heart," as the eleventh Canon of the Synod of Dort asserts, He does not open the unyielding heart. They overlooked also the additional fact that the Holy Spirit is constantly working in the soul for the birth of the better life; that from Him comes the initial impulse to goodness; that not merely does He stand ready to second any attempt to act

## Spiritual Operations.

righteously that may be made, He works in men untiringly "both to will and to work for His good pleasure." Over every heart He is ever brooding, seeking to generate within it His own holy life, that Christ may be formed within. He communicates His life both mediately and immediately. Sometimes His contact is so close and intimate that nothing stands between Him and the spirit of man, and His life is imparted by direct inbreathing. From His enveloping presence the vital current—which passes through the thickest encasements of worldliness and moral indifference to the center of intelligence and causality—is transmitted by induction; and the spiritual nature, interpenetrated by His quickening power, stirs into life. Without voice or vision the Spirit of God impresses Himself upon the plastic spirit of man, and entering into it, becomes henceforth its animating life. But in most instances the Holy Spirit communicates his life mediately, by employing conducting wires of some sort for the transmission of His life-giving power. These conducting wires are either inspired souls or inspired words. According to the principle of the economy of forces He makes use of the means which are already at command. Along the pathways already prepared He sends His messages. He utilizes those subtle bonds

## After Pentecost, What?

of attachment which exist between human souls, by making those who are in vital connection with Himself the mediums through whom He conveys His saving influences to others. The law by which He works we are beginning to understand by the aid of the teaching of the new science of telepathy; one of the commonplaces of which is that in the intercourse of spirit with spirit space is obliterated. There are modes of spiritual intercourse regarding which the telegraph and telephone can give only the faintest suggestion. Between people who are in sympathy with each other, however widely they may be sundered, there is a constant interplay of influence, a constant interchange of helpful suggestion. Every good thought or wish they cherish for each other carries with it comforting, uplifting and saving influence. Here we are coming to discover the true philosophy of prayer. A mother prays for her wayward, wandering boy, and it is found out afterwards that at the very time she was upon her knees he was converted. How was her prayer answered? Did it go to the Central Office in heaven, and was the connection made there with the boy, and the answer sent to him direct? Or was the answer sent through the mother's heart to her boy, along the already established line of natural relationship

## Spiritual Operations.

and affection? It is surely more reasonable to suppose that it was sent in the latter way. How greatly it would encourage people to continue instant in prayer did they believe that every desire for the good of others, "uttered or unexpressed," actually imparted spiritual help! How eagerly would they repair to the fountain of life and energy which faith taps if they really believed that their souls could be charged with regenerating power, which could be sent direct to other souls! Paul was evidently not afraid to speak of himself as the channel through which regenerating power flowed into others. He speaks of the slave Onesimus as "my child whom I have begotten in my bonds." (Philem. 10.) He was his spiritual son begotten by him through the power of the Holy Spirit. "By whose preaching were you converted?" a young man was asked. "By nobody's preaching, but by my father's practicing," was the reply. By the power of the Holy Spirit as it works through saintly lives many are born into the better life.

But, as has been stated, the Holy Spirit communicates His regenerating power not only through inspired souls, but also through inspired words. Paul says to the Corinthians: "In Christ Jesus I begat you, by the gospel." (1 Cor. iv. 15.) Peter speaks of souls as "begotten again,

## After Pentecost, What?

not of corruptible seed, but of incorruptible, through the word of God, who liveth and abideth." (1 Pet. i. 23.) Ezekiel, in his vision of the valley of dry bones, gives a striking illustration of the connection between the Spirit and the word in the work of regeneration. The prophet was told to prophesy unto the dry bones, saying unto them, "O ye dry bones, hear the word of the Lord." He was also to invoke the intervention of a higher power by praying, "Come, O breath, and breathe upon these slain that they may live." Not the word only, but the Spirit of the living God working through the word, vivifies souls dead in trespasses and sins. The gospel is the power of God unto salvation because through it "the breath of God enters into dead souls, and they stand upon their feet." (Rev. xi. 11.) The supreme end of revelation is the communication of life. "These things," says Jesus, "have I spoken unto you that ye may have eternal life." Hence the importance of preaching the word of the gospel; for when it is believed a highway for the Spirit is opened directly into the soul; eternal life is communicated, and man becomes "alive unto God." To receive the word is to receive the Spirit; for when the word is received "the Lord and Giver of life" enters with it, making those who are spiritually dead feel the touch of His resurrection-power.



## Spiritual Operations.

### RENEWING.

All that pertains to the mortal part of man is subject to deterioration and decay. Under the constant tear and wear of life's activities the body runs down. Life produces motion, and motion leads to waste. At every lifting up of the hand something goes out of the body which never comes back. If there is a break down it may be temporarily repaired. By a frugal expenditure of vital energy the evil day of bankruptcy may for a time be staved off. But too great frugality is fatal, and those who are afraid to wear out, rust out. Decay is inevitable, nothing can arrest its insidious progress. One by one the physical powers give out, and the body becomes unresponsive to the soul's mandates.

But while natural power declines, spiritual power may abide and grow. Of all who are born of the Spirit it is said that "though their outward man is decaying, yet their inward man is renewed day by day" (2 Cor. iv. 16), they having, as St. Cyprian has phrased it, "a growth according to God." The infirmities of age which creep on apace, are physical. They do not touch the immortal part of man. While the body is losing the soul may be gaining; while the body is being drained of its strength the soul may be growing stronger. "Age," says George MacDonald, "is



## After Pentecost, What?

not all decay. It is the ripening, the swelling of the fresh life within that withers and bursts the husk." Spiritual power differs from physical power in this respect, its exercise implies increase. Every forthputting of mental effort strengthens the mind. Every forthputting of spiritual effort adds to the fund of spiritual power. In the spiritual sphere giving doth not impoverish; the going out of virtue from those who come in contact with sin-sick souls does not leave them weaker. Those who give themselves to others in sacrificial ministry save their lives by losing them. It is on the physical side alone that exhaustion comes. The spirit is often willing when the flesh is weak. Everlasting youth, unfading freshness, undiminished power is the glorious portion of those who by the Spirit's abiding presence are "renewed from day to day in the spirit of their minds." Inward renewal can come from but one source. The Power who created, alone can recreate. The life begotten by the Spirit must by the Spirit be nourished and sustained. It is His immanent energy that "renews the face of the earth"; it is His immanent energy that renews the moral life of man, and keeps the world's face from becoming wrinkled with age; and it is His immanent energy that keeps the soul forever young, making its pulse-

## Spiritual Operations.

beat full and strong, and imparting to it overflowing vigor that makes labor a delight. Those who are made over again by "the renewing of the Holy Spirit which has been poured upon us richly through Jesus Christ our Savior" (Titus iii. 5-7), do not require to whip and spur themselves to duty; they do not find the Lord's commands grievous, or His burdens heavy. Their strength is replenished as soon as the world steals it away. As the fountain in the public square is kept full to the brim and running over, because fed from an unseen pipe, so they, by maintaining connection with the secret source of their life, are kept filled with power, however unstintedly they may expend themselves for others. It is impossible for them to drain themselves dry, seeing that the Spirit of God is pouring in faster than they can pour out.

In the work of renewal the Holy Spirit is constantly engaged. He stands ready to pour floods of recreative energy into every fainting heart that will open to receive Him.

"God's Spirit falls on me as dewdrops on a rose  
If I but like a rose my heart to him unclose."\*

Not the return of the Spirit, but a return to the Spirit is needed to bring a spring-time of renewed life to those who have become like a dry and sandy desert, from which no vapor rises, and

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\*Scheffler,

## After Pentecost, What?

upon which no dew descends. When languishing hearts cry out, "Wilt Thou not revive us again, that Thy people may be glad and rejoice in Thee?" the Lord answers, "Return unto Me and I will pour water upon him that is thirsty, and floods upon the dry ground." Like "a cloud of dew in harvest"; like "rain upon newly mown grass"; like "showers that water the earth," "making what is dry moist and green"; like the warm breath of spring which clothes the earth with verdure; like the sun of summer which mantles the earth with beauty, the Holy Spirit refreshes and beautifies the spiritual life of those who welcome His presence in their hearts, putting upon them the power and beauty of the Lord their God.

### ANOINTING.

Foremost among the blessings of the new dispensation is the anointing of the Holy Spirit, by which all Christians are inwardly appointed and ordained kings and priests unto God. The Spirit falls upon them, as the anointing oil which ran from the head to the skirts of the high priest, setting them apart from the world, and consecrating them forever to the service of the Most High. The anointing which they receive is for the object of fitting them for useful labor, and not for the object of exalting them to official dignity and honor.

## Spiritual Operations.

They are dowered with wisdom by the Spirit of Light, that they may be qualified for the discharge of their kingly and priestly responsibilities. The Old Testament promise concerning every anointed king and priest was, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding." (Isa. xi. 2.) The New Testament declaration concerning the fulfillment of that promise is, "Ye have an anointing from the Holy One, and ye know all things." (1 John ii. 20.) "*Ye have,*" not *ye shall have*, "an anointing of the Holy One." It is now in possession. Fresh anointings, fuller anointings, may be daily and hourly enjoyed in the future, but every Christian has an anointing to start with. The fragrant chrism of the Holy Spirit has been outpoured upon his heart, consecrating him to the Most High, and enduing him with spiritual enlightenment for the special duties to which he is appointed. He knows "all things"; not of course all things absolutely, but all things within the sphere of the supersensible which it is best for him to know, all things within the sphere of the practical which it is essential for him to know. He has that clear insight into things which saves him from making any serious blunder, and enables him successfully to perform the duties of his kingly and priestly offices.

## After Pentecost, What?

Let it be borne in mind that this anointing is a divine act. "He that hath anointed us is God." And being a divine act, it confers benefits that are substantial and permanent. It is not a transient gift, a sudden flash of light that may end in darkness. It is not something that may be arbitrarily cancelled. It is significantly described as "the anointing that abideth."

The service to which this anointing consecrates, and for which it qualifies, is one of joy. All those upon whose heads and hearts the Spirit is poured out are "anointed with the oil of gladness above their fellows." For a sour-visaged religion the Holy Spirit is not responsible. There is summer in the soul into which He enters. "The fruit of the spirit is joy." "The kingdom of God is joy in the Holy Spirit." The day of religious austerity and gloom is forever past when the soul has had its Pentecost.

There was good ground for the rebuke administered to a cantankerous preacher, "If you are an anointed minister of the Word, you have certainly been anointed with vinegar." Evidence of the Spirit's anointing is seen in the presence of the graces of the Spirit. As the kings and priests of the old dispensation were anointed with oil made odorous with sweet spices, the kings and priests of the new dispensation are anointed

## Spiritual Operations.

with the odorous oil of the Holy Spirit, that they may be made "a sweet savor of Christ unto God," and unto men. In "The Teaching of the Twelve" the Spirit is spoken of as "a strange, sweet odor" whose perfume pervades the life of the believer. The true odor of sanctity is from the *Spiritus Sanctus*.

### TEACHING.

The Holy Spirit is the great Educator of the race. He is ever patiently at work seeking to lift it out of darkness into light. The divine educative process so clearly discernible in the history of the Jewish people is an illustration of a general work going on in all the nations of the earth. The heavenly Father is providing for all His children the highest educational advantages within His power; placing them under the direct tuition of the Holy Spirit, so that, however great may be their lack of opportunity for acquiring worldly knowledge, it is possible for them to attain spiritual knowledge, and become wise in hidden wisdom.

The work of spiritual instruction carried on by the Holy Spirit consists of outward and inward illumination. He is a pillar of fire, and an inward light; He is a lamp to the feet, and a light to the soul. Those who do not enjoy His instruction in the written Word are not left en-

## After Pentecost, What?

tirely in the dark, but have His direct inshining in their hearts. They have also the instruction of those lofty souls whom He has specially illumined to be the world's spiritual teachers. The declaration that "no prophecy ever came by the will of men, but men spake from God, being moved by the Holy Spirit" (2 Peter i. 21), is not to be limited to the utterances of Hebrew prophets, but is to be widened in its scope to include the utterances of all Spirit-taught teachers. Erasmus, when reading Cicero on duty and immortality, was forced to exclaim: "I am so affected that I cannot doubt that the breast from whence such things proceeded was in some way occupied by the Divinity." From what other source could spiritual light come than from the light-giving Spirit? The very fact that Christianity has appropriated and assimilated truths from other religions, shows that they were not alien to it, but must have had a common origin with it. It is only in the forms which they assume that the Spirit's lessons differ; in meaning they are all the same. His inspoken and His outspoken words agree; the personal message whispered in the inner ear, and inaudible to others, is one with the spoken evangel whose sound goes over all the earth; the Eternal Christ of whom from the beginning the Spirit has been witnessing is one



## Spiritual Operations.

with the historical Christ whom He is now making inwardly known. To the inner voice the outward, written Word is supplemental. It explains what the inner voice could only suggest. It gives the definite knowledge regarding spiritual things for which the world wearily waited through long years of deferred hope. How happy the Holy Spirit must be that He has at length succeeded in putting into the hands of men the Book of Life, and how greatly He must long to see His great love-gift prized and improved! The Bible is in a peculiar sense His book; from it He is inseparable; He is its constant inspiration; His presence in it informs it with life; His presence in the mind of him who reads it transforms it from a dead letter to a living message. Through it He is continually speaking; in all its words of alarm, entreaty and exhortation He is finding a voice. It is the progressive lesson book by which He is instructing the race in the things of God.

But while the Holy Spirit is the Instructor of the race, the originator and director of the moral and intellectual evolution of mankind, He is in a special sense the Instructor of those who have enrolled themselves as His pupils and have opened their hearts to His teachings. What Cardinal Manning claims for the Church of Rome we

## After Pentecost, What?

would claim for the church of Christ, and for each member of it in particular. He says, "We are under the personal guidance of the Third Person of the Holy Trinity as truly as the apostles were under the guidance of the Second. The condition of our sanctification is Truth, and the perpetuity of the office of the Sanctifier presupposes the perpetuity of the office of the Illuminator." Within every Christian heart the Spirit dwells as the illuminator of truth. His instruction is personal and special. He deals with each scholar separately, adapting His methods to individual peculiarities, and grading His lessons to individual capacity and development. But His scholars are often dull and slow of heart to apprehend what He is saying to them. Centuries of patient instruction have sometimes been given to get a new thought into the world's mind, and a life-time of patient instruction has sometimes been given to get a Christian man to grasp the meaning of the Spirit's plainest teachings. Those only who appreciate the privilege of being taught of the Spirit, and who, in docility of heart, give to their divine Instructor their undivided attention, make progress in the knowledge of spiritual things. For, as Fenelon said, "We must lend an attentive ear, for His voice is soft and low, and is heard by those only who hear nothing else.

## Spiritual Operations.

Ah, how rare it is to find a soul still enough to hear God speak!"

### LEADING.

To souls benighted, "in a gloomy wood astray," the Spirit offers Himself as a way-leader. All who give themselves up to His guidance He undertakes to conduct through the forest of life, with its winding and intersecting paths, into the king's country. For their safety He becomes personally responsible. If they miss the way the fault will be in the following, and not in the leading. "In all thy ways acknowledge Him, and He shall direct thy steps," is a promise that never fails. If we "walk in the Spirit"; if we take the way the Spirit indicates; if we walk in His wisdom and might; if we keep close by His side, if we are sensitive to the touch of His unseen hand, and responsive to its gentlest insistence; if we are open to receive and swift to obey the slightest suggestion of His will; if we are readily restrained from following self-originated plans, as Paul was when "forbidden of the Holy Spirit to preach in Asia"; if we are easily constrained to take up tasks from which we shrink, as Philip was when the Spirit said to him, "Go join thyself to this chariot," then have we received the sign-manual of divine sonship. "For as many as are led by the Spirit of God, these are

## After Pentecost, What?

the sons of God." (Rom. viii. 14.) The only conclusive evidence that any one is God's spiritual son is that he is being Spirit-led.

One way in which the Spirit leads has already been indicated. He leads by influencing the mind through the law of suggestion, which a certain class of modern philosophers regard as the underlying law governing all psychic phenomena. They hold that in hypnotism, spiritism, mind-reading, christian science, faith-cure, and the like, suggestion is the potent factor. As the mind on its objective side receives impressions from the outer world, on its subjective side it receives suggestions from other minds. Along this law the Spirit of God undoubtedly works in controlling the wills and lives of men. His access to their minds is direct. Sometimes He speaks to them in dreams of the night, when the objective side of the mind, that is, the side that is turned toward the world, is in abeyance. In ways that are mysterious He gives intimation of coming events, forewarning of danger, and guiding to important decisions. But all suggestions, human or divine, may be opposed and rendered nugatory by self-suggestion; for the free nature of man cannot be coerced, and when he follows the suggestion of another mind, he does so freely. When the Spirit of God whispers in the heart,

## Spiritual Operations.

His suggestion may not be accepted, His advice may not be taken.

To abandon self-confidence and trust implicitly to the Spirit's leading is never an easy thing. We dearly love to have our way; we pride ourselves upon our powers of observation and judgment; we plume ourselves on our superior insight and foresight. But sooner or later there comes a time when the heavens are black above us, and we cannot take our reckoning, and in our extremity we are forced to hush all outward voices, and listen to the still, small voice which whispers within, "This is the way, walk ye in it." Like a child that is lost, we are glad to cling to the unseen hand stretched out towards us in the darkness. But oh, it is just as hard to keep following as it is to make a complete surrender of wisdom and will at the first, for it is impossible to anticipate where the Spirit will lead us. Surprises are sure to meet us at every step. He leads in paths to us unknown; paths which sometimes go zigzagging like that by which Jehovah led His people from Egypt to Canaan. When Jesus at His baptism put Himself into the Spirit's guiding hands it is said that "immediately He was led up of the Spirit into the wilderness to be tempted of the devil." (Matt. iv. 1.) Can it be thought strange if the disciple be led the way the

## After Pentecost, What?

Master went? It costs much to follow a leader who never hesitates to sacrifice comfort for character—a leader who seems to care so little what hardships are endured so that the goal is reached. For fallen worlds, and for fallen spirits, the path of progress must ever be a painful one; and it is no wonder that the question is asked, Why is the way which the Spirit chooses so long and hard? Could He not have found an easier way? Certainly He could. But could He have found a better way? He has not promised to lead us in the most pleasant way, but He has promised to lead us in the right way; and we may be sure that the way He takes, however strange it may seem to purblind souls, goes in the right direction and will have a right ending.

The leading of the Spirit is personal. He leads every one along a separate path. Socrates was not deceived in thinking that he had a spirit-guide by whom he was personally attended. It is no explanation of his experience to say that the *dæmon* to whose care and control he yielded himself up was nothing more than his own better self working telepathically through the law of suggestion. Is it not more reasonable to think that it was the Spirit of God working telepathically through the law of suggestion? There was no essential difference between the experi-



## Spiritual Operations.

ence of Socrates and the experience of the evangelically enlightened soul who knows by whom he is being led. Many feel themselves to be girded and guided by one whom they know not. The Christian believer knows whose hand it is that leadeth him. Conscious of the Spirit's leadership, he can say, "I know not the way I am going, but well do I know my guide"; His omniscient eye sees the way in which I ought to go; His omnipotent hand supports me when, footsore and weary and exhausted of courage and hope, I am about to faint by the wayside. The Power which guides the planets in their course, and the birds in their flight, is the Power by which I am constantly upheld and led. Fearlessly I follow my Lord and Leader down the valley road through darkness and danger, for I know that He will conduct me in safety up to the mountain top upon which He lies forevermore the light of God.

### WITNESSING.

The doctrine of the witness of the Spirit as enshrined in the words, "The Spirit Himself beareth witness with our spirit that we are children of God" (Rom. viii. 16), may be developed by a series of questions.

1. *By whom is the witness given?* By "the Spirit Himself," and not by any intermediate agency. To each believing heart a personal testi-



## After Pentecost, What?

mony is given which is direct and immediate. The Holy Spirit gives testimony regarding what He knows. He does not invent His testimony. He is simply a reporter. And if the value of His testimony is to be measured by His intelligence and trustworthiness as a witness, then it is infallible, for He cannot be deceived, nor can He deceive.

2. *To whom is this witness given?* To the believer. This is unquestionably the meaning of the words, "The Holy Spirit also beareth witness *to us*." (Heb. x. 15.) Paul is uniting himself with all his fellow Christians when he says, "The Spirit Himself beareth witness with our spirit." His thought is that the Spirit bears witness along with our spirit. Two spirits, the Spirit of God and the spirit of man, bear separate, collateral, and independent testimony. That is to say, along with the witness of the Spirit of God there is the joint or concurrent witness of our own spirit. Both witnesses present evidence to the same party upon the same point. A double testimony is thus given that frees the soul from doubt. Both testimonies are received by the intelligence. As facts of consciousness they are beyond denial or dispute. The soul to whom this united testimony is given does not drift about upon "a make-shift raft of guesses," but planting his

## Spiritual Operations.

feet upon a bit of solid standing-ground, he can say, "One thing I know."

3. *Regarding what does the Spirit bear witness?* Regarding our heavenly sonship. "The Spirit Himself beareth witness with our spirit that we are children of God." This is the one thing of which we are inwardly assured; and this is the one thing of which, above all others, the children of men desire to be assured. "Am I God's child?" is the deepest question of the heart. How precious then is this witness of the Spirit which breathes upon "the fading consciousness of our heavenly affinity," and so completely delivers the mind from uncertainty that those who have received it can no more doubt their divine sonship than they can doubt their own existence!

4. *How does the Spirit bear witness?* In two ways:—

a. Outwardly, by the Word. In the Word the Spirit shows the ground of adoption, as in the heart he gives the evidence of adoption. He does not speak of Himself; He speaks of Christ; He witnesses for Christ, directing attention to Him as the One through whom we become by faith the spiritual children of God.

b. Inwardly, by the change which He works in us. He gives us a filial spirit; a spirit of trustfulness, of love, and of obedience. This is "the

## After Pentecost, What?

spirit of adoption," which constitutes us sons, and gives us the right to a place in God's spiritual family. Without this filial spirit outward filiation would profit nothing. "Because ye are sons," because ye who by nature were children of wrath and disobedience have by grace become God's loving and obedient children, "God hath sent the Spirit of His Son into your hearts crying, 'Abba, Father'" (Gal. iv. 6), emboldening you to call upon God as a child upon his father. Having been placed in the rank of sons, the Spirit of the Elder Brother works within you, inciting you to exercise the privileges of your exalted station by living in abiding communion with the Father.

Not in a whisper, a dream, or an electric shock of emotion, but in the upspringing of this spirit of filial confidence, love, and dutifulness towards God, which transforms a cringing slave into a free and happy child, is found the witness of the Spirit. President Edwards rightly defines it as "the disposition of children appearing in sweet and child-like love of God, which casts out fear." This new disposition which the Spirit begets, this holy love which He sheds abroad in the heart, is undoubtedly the crowning evidence of divine sonship. "He's an heir of heaven who feels his bosom glow with love."

## Spiritual Operations.

These two forms of testimony may be viewed as antecedent and consequent. The testimony of the Spirit in the Word is a testimony *to us*; when that testimony is believed it becomes a testimony *in us*. For the witness of the Spirit touching the ground of our sonship we must therefore look without; namely, to the Word; for the witness of the Spirit with our spirit touching the reality of our sonship we must look within; namely, to our hearts. The one testimony is an object of faith, the other is a conscious experience flowing from the exercise of faith. To all men has been given the witness of divine sonship in the Word; but “he that believeth hath the witness *in himself*.”

### SEALING.

With the witness-bearing of the Holy Spirit is intimately connected His work of sealing. Like a seal affixed to a document, the Holy Spirit in the soul of the believer attests, confirms, and secures his position as a child of God, and heir of glory. In this work of sealing there is a threefold agency employed.

1. *It is God who seals.* “He who hath anointed us is God, who also hath sealed us, and given the earnest of the Spirit in our hearts.” (2 Cor. i. 22.) The King of kings alone has the right to use the seal that marks men out as His sons and

## After Pentecost, What?

heirs. It is His sole prerogative to seal the believer by attesting his sonship, by confirming his inheritance, and by keeping him for his inheritance. If our sonship is attested by God, who dare gainsay it? If it is God who has ratified our inheritance, who is he that can reverse what has been done? If it is God who has sealed us for our inheritance we defy the powers of darkness to compass our undoing. "The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are His." He sees into the heart. He knows those in whom the Spirit lives and works, and He seals them unto Himself forever.

2. *God seals by the Holy Spirit.* Believers are said to be "sealed by the Holy Spirit of promise." (Eph. i. 13.) The Spirit of promise is the Spirit promised by the Old Testament prophets, the Spirit whose speedy coming was promised by Christ. "Behold," He said, "I send forth the promise of the Father upon you." Upon the fulfillment of His promise to send the Spirit Christ based the evidence of His resurrection from the dead, and ascension to the right hand of God. The proof that Christ has gone up is that the Spirit has come down; and the proof that the Spirit has come down is that He dwells in human hearts sealing them to God. Every repentant

## Spiritual Operations.

heart, plastic to His touch like melted wax, receives His impress. To every heart that opens to His presence He brings the sunny certainty of divine acceptance. He comes to all men to lead them into sonship; He comes to all who have yielded themselves up to His influence to witness within them to their sonship. Even those who have but the "earnest," or first fruits of the Spirit, are sealed by Him "unto the day of redemption."

3. *God seals in Christ.* He seals as His own, by the Spirit, all who accept of Christ. The text already quoted runs, "In whom having also believed, ye were sealed with the Holy Spirit of promise." Mark the words "in whom," for they are the key to this suggestive text. God seals in Christ, that is to say, He seals those who are in Christ, those who are united to Christ, those who implicitly trust the Eternal Christ, whose presence they feel, but whose name they know not, and those who explicitly believe in the Historical Christ revealed to them in the gospels. Following the exercise of faith, and testifying to its existence, is the inward sealing of the Spirit. This sealing of the Spirit is received as soon as faith is exercised. It is not an "after-blessing." The question in Acts xix. 2, "Received ye the Holy Spirit *since* ye believed?" has been correctly changed in the Revised Version to "Did ye re-



## After Pentecost, What?

ceive the Holy Spirit *when* ye believed?" In his Pentecostal sermon Peter leaves no long-time gap between the supplying of the human conditions and the bestowment of the divine gift. His exhortation runs, "Repent ye, and be baptized every one of you in the name of the Lord Jesus for the remission of sins" (that is, trusting in the name of the Lord Jesus for the remission of sins), "and ye shall receive the gift of the Holy Spirit." (Acts ii. 38.)

Following His inward sealing is His outward sealing. Those who are sealed in their hearts are also "sealed in their foreheads"; those who receive the inward sign of sonship known to themselves alone, receive the outward sign which is known to all who see them. And when this double sealing comes to be clearly recognized, those who have given themselves up to Christ, and have been received by the Father as His own, will not only cry,

"Here's my heart; oh, take and seal it;  
Seal it for Thy courts above,"

but will also cry,

"Here's my life; oh, take and seal it;  
Seal it for Thy work below."

### INSCRIBING.

Christians are compared to "living letters"—letters that breathe, and move, and speak. They are also compared to "letters of Christ"—letters



## Spiritual Operations.

which have Christ for their subject-matter—letters which are put into circulation to recommend Christ to others. These letters are “written not with ink, but with the Spirit of the Living God.” (2 Cor. iii. 3.) They are the production of an inward Scribe, whose invisible finger is without pause writing heaven’s messages upon the tablet of the heart. In these living letters of Christ the mind of the author is reflected. They show what He is thinking about, what He is interested in. The subject with which they are filled reveals the touch of His hand. From beginning to end they are filled with Christ. To tell men of Christ, to inscribe upon their hearts the true, spiritual interpretation of Christ’s words and life, is the one object of the Divine Penman.

In this work of writing the things of Christ upon the hearts of men the Holy Spirit employs a great variety of assistants. Christian parents, Sunday-school teachers and all who are the spiritual instructors of others are His amanuenses. Paul, referring to the part which he and his fellow laborers had to do in this work, says to the Corinthians, “Ye are manifestly declared to be the epistle of Christ ministered by us.” The Holy Spirit is the real author of every epistle of Christ, and all that the Christian teacher writes, he writes at His dictation. There is nothing put

## After Pentecost, What?

into these epistles concerning Christ but what the Holy Spirit has made known. Does an amanuensis boast that he has written a letter or a book? The glory of the Christian teacher is that he is the hand of the Spirit, writing upon human hearts that which will outlast inscriptions upon brass or marble. Before the records of Christ's life were written down they were written in the memory of His followers; before His words were gathered into a book they were sacredly treasured in the minds of those who heard them, and were by them passed on to others. And as Christianity existed before the written Word, it will exist after it. When the memoirs of Christ's life have perished in the final conflagration, that which has been written concerning Him in the heart by the Holy Spirit through the instrumentality of human hands, will be carried into the future world, and shall endure forever.

What has been written by the Spirit in the heart becomes visible in the life. The inward handwriting strikes out to the surface. It becomes legible to others, like a letter written in invisible ink when it has been subjected to fire. In a transformed character the secret influence of Christ is made plainly manifest. Barnabas evidently had no trouble in reading those epistles of Christ which he found in Antioch, for he says that "when

## Spiritual Operations.

he was come and had *seen* the grace of God, he was glad." He saw the grace of God in the renewed lives of the Gentile converts upon whom the Spirit had fallen. The grace of God is always visible, not in its essence, but in its effects. The epistles of Christ are not only "known and read of all men," but by them Christ is known and read of all men.

### INSPIRING.

The Holy Spirit is the life-giving breath of God. As Jesus breathed upon His disciples and said, "Receive ye the Holy Spirit," so "the breath of life from God" is being continually in-breathed into Christian hearts for their revitalization. It is the life of God and not prayer that is the Christian's vital breath. Prayer is one of the means by which this life is indrawn.

Inspiration is often wrongly located. It is located in books rather than in souls; in works rather than in workers. "Men spake from God, being moved" (that is, *borne along*) "by the Holy Spirit," is the explanation given of the manner in which inspired books were written. Men acted from God, being moved by the Holy Spirit, is the explanation of the manner in which inspired works have been wrought. The inspiration is not primarily in the words or works, but in the men themselves.

## After Pentecost, What?

The Spirit of God does not speak through inspired phonographs, or work by inspired machines. Those whom He employs are not borne along on a resistless tide of power. Their minds and wills, although under His control, are allowed free play. Moved by the impulse which He imparts, they utter God's thoughts and do His works; but they utter God's thoughts in their own words, and they do God's work in their own way.

Inspiration has always been specialized. To the writers of the Bible a special form of inspiration was given for the accomplishment of a special object. The prophets were specially guided by the Spirit to communicate to their age a revelation of the mind of God. The apostles had something more than common spiritual illumination. Professor W. Sanday justly differentiates between general and apostolic inspiration in the words: "As in the Old Testament the central phenomenon is prophecy, so in the New the central phenomenon is the outpouring of the Spirit, and the special endowment conferred by it upon those who came under its influence, and more particularly upon the apostles."\* But, admitting that the writers of the Bible were specially inspired, need we believe in their inspiration less because we believe in present inspiration

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\*"Inspiration," p. 398.

## Spiritual Operations.

more? We may not have concerned ourselves too much about the inspiration of the writers of the Bible, trying to find out whether it was partial or plenary, permanent or intermittent; but may we not have concerned ourselves too little with the measure and manner of divine inbreathing that is for ourselves? Deterred by the false assumption that the Spirit has no further revelation of the divine will, or further inbreathing of the divine life, to communicate, we have been afraid to claim our heritage; we have been afraid to think that we might be inspired; afraid to think that the Spirit of God might have something to say and do through us.

Inspiration is unquestionably a perpetual fact and experience. It is not something that was for the ancient Hebrew, and is not for the modern Anglo-Saxon. The fountain of divine life and light is not yet exhausted. In every age the Spirit of God has been inspiring men to speak and act for God. He is inspiring men to-day to declare God's message, freshly received, to the people of their own generation; and to perform works which the exigencies of the hour demand. It is generally believed that He inspires the poet, the musician and the painter to produce immortal works; what we need to see is that His inspiration is not necessarily for the accomplishment of

## After Pentecost, What?

mighty achievements, but for the accomplishment of "good works," be they small or great. It is the moral quality of the work that stamps it as divinely inspired. Inspired men do God-like works, and speak God-like words. In this practical way Paul reasons regarding inspired writings. He says: "Every Scripture inspired of God"—or more literally, "Every writing God-breathed, is profitable for teaching, for reproof, for correction, for instruction which is in righteousness." (2 Tim. iii. 16.) His argument is that the supreme evidence that any writing is inspired of God is found in the fact that it is profitable for spiritual ends; and so by parity of reasoning the supreme evidence that any life is inspired of God is found in the fact that it is profitable to others. The evangelist Moody is reported to have said that he believes in the inspiration of the Bible because it inspires men. On the same grounds may we not believe in the inspiration of Mr. Moody himself?

Upon the essential dependence of the finite upon the infinite is based the universal need of the inspiring power of the Holy Spirit. "No man was ever great," says Cicero, "without a divine influence," or, more literally, "without a divine inflowing." "Nothing godly can be alive in us," says William Law, "but what has its life

## Spiritual Operations.

from the Spirit of God living and breathing in us." The outbreathed life of a good man is the inbreathed life of God. No one who does not take deep and frequent draughts of the Spirit of Life can keep fruitful in the presence of the mighty iceberg of worldliness which is chilling the spiritual atmosphere around him. Outside influences may galvanize and hypnotize a soul and give to it, for a time, a semblance of life, but only the warm, vital breath of God, received by direct inspiration, can impart that true life which makes a child of man a man of God.

### INTERCEDING.

"The Spirit also helpeth our infirmity, for we know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.) When it is possible the Spirit helps us out of our infirmity by putting His strength into us; but when our burden is too heavy for our weak shoulders, and is in danger of crushing us into the ground, He helps us in our infirmity by putting Himself under our burden, and taking the heavy end of it. A special example of His general helpfulness is given. He helps in prayer. When encumbered with cares, when oppressed with doubts, when faith is giving way, and hope is fading out,



## After Pentecost, What?

"Falling with our weight of cares  
Upon the world's great altar stairs  
That slope through darkness unto God,"

He keeps our fainting hearts from sinking in despair. He enables us to pray, and in prayer we find relief.

1. *He directs us in the matter of our prayers.* We know not what to pray for; we know not our real, our essential needs; we know not what is necessary in all the special circumstances in which we may be placed, but the Holy Spirit knows, and He enlightens us in our ignorance that we may not "ask amiss." He imparts to us the measure of knowledge regarding ourselves and our needs which we are prepared to receive. And when we are sorely baffled, when we come to the direst extremity, when we can see no way out of our difficulty, when ruin seems irremediable, when we do not know what to ask because we do not know what is best, "He maketh intercession for us with groanings which cannot be uttered." This may mean that the divine Comforter, who prays without words,

"With voiceless groanings pleads  
Our unutterable needs;"

or it may mean that when weak words fail to express our inexpressible needs the Holy Spirit, knowing our hearts and interpreting our inarticulate longings, or "piercing the broken language

## Spiritual Operations.

of our moan," intercedes through us in our groans and sighs. From either point of view the general sense of the words is the same. The Holy Spirit, who reads our hearts as an open book, leads us in prayer, causing the heart to pray when the lips are silent, giving voice to our muffled cry, straightening out our blundering petitions. Our prayers go to heaven with His endorsement, and are not the expression of our ignorance of ourselves, but of His perfect knowledge of our inmost wants. "The Lord knoweth the mind of the Spirit," as it is reflected in the minds of those in whom the Spirit dwells.

2. *He directs us in the manner of our prayers.* We know not *how* to pray as we ought. We know not how to go before the King. We hang back, we shrink within ourselves, but the Spirit, moving upon us, urges us on; He awakens within us holy desires; He draws us up towards the spiritual realm; He inspires us to pray to the Father in a proper spirit. Every true prayer is born, not from a sense of need alone, but from the workings of the Spirit in the heart.

In the Epistle of Jude the duty is enjoined of "praying in the Holy Spirit" (v. 20). To pray in the Spirit is to pray in the Spirit's wisdom, to pray in the Spirit's power, to pray in the Spirit's confidence in the Father. We pray in

## After Pentecost, What?

the Spirit when the Spirit prays in us; and our groans and sighs spring from the Spirit moving in us, and not from the motions of the flesh. In the joint action implied the Spirit is our mouthpiece, and we are His mouthpiece; He identifies Himself with us, making the prayer which we present to God His own; we identify ourselves with Him, making the prayer which He inspires our own. In whichever way we look at it, it is not we who pray, but the Spirit who prayeth *for* us and *in* us. By putting Himself into our prayers He makes them acceptable to God. The prayer which He inspires and directs, the prayer which He takes up and prays over again as His own, cannot fail of an answer. Something of this truth is expressed in the lines of the Moham-medan hymn:

"Oh, never think a prayer like this, like other prayers; for  
know  
It is not mortal man, but God, from whom these accents  
flow.  
Behold! God prays! the lowly saint stands deep abased  
the while,  
And God who gave the humbled mind upon his prayers  
will smile."

### INDWELLING.

The Spirit of the Father is "over all and through all and in all." (Eph. iv. 6.) He is "over all" as the Life Transcendent, "dwelling in light unapproachable"; He is "through all" as the Life Pervasive—the flowing stream

## Spiritual Operations.

of divine energy; He is "in all" as the Life Immanent—a very present help in the individual consciousness. It is hardly correct to speak of the Holy Spirit as dwelling in nature; for indwelling implies fellowship, and fellowship can take place only between self-conscious, intelligent beings. He pervades nature; He dwells in man. To man belongs the glory of having vital points of contact with God. The human and divine are not alien, but are essentially one; as witness their perfect union in Jesus Christ. Man has a capacity for God. He is God's child, made in His image, made to enjoy His friendship; and when he fulfills the destiny of his nature, he is "a temple of the Holy Spirit," "a habitation of God in the Spirit."

The end for which the Jewish temple was built was not realized until the shekinah entered it; and the end of creation is not reached until the true Shekinah, prefigured in the glory cloud which rested above the cherubim, fills the temple of humanity. But divine possession is not in itself the end sought. The possessed temple is put to holy uses. The body of humanity is filled with the Spirit that it may be enabled to fulfill its highest functions; the individual soul becomes the temple of God that he may be consecrated to the service of God. Christians "as liv-

## After Pentecost, What?

ing stones are built up a spiritual house, for a holy priesthood, to offer up spiritual sacrifices." Their spirit-possessed lives are devoted to the worship of God and the service of man.

The ensoulment of the Spirit of God in the body of humanity is the deepest fact of man's immortal nature. Below the line of the ordinary consciousness, in those hidden depths of being to which the name of the Subliminal Consciousness has been given, the Holy Spirit abides. From Him rise those mysterious impulses which lift the soul into the life of God. An upward movement all men occasionally feel; but what a constant uplift out of weakness into strength, out of trouble into comfort, out of conflict into peace, is experienced by those who know the source of their help! To those in whom the glory of the Lord is revealed earth's petty trials and privations are as the small dust of the balance. (See Rom. viii. 18.) The soul to whom everything is transfigured in the light of the inward revelation of the glory of God, "becomes a walking tent of heavenly majesty," and has the world beneath his feet. He is not "a stately ruin, visible to every eye, bearing in the front the doleful inscription, Here God once dwelt,"\* but a restored temple, visible to every eye, bearing on its front

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\*John Howe.

## Spiritual Operations.

the gladsome inscription, Here God now dwells.

Alas, that in this day of spiritual privilege many Christians should be no less blind to the presence of the Holy Spirit within them than the ancient people of God were blind to the presence of their Messiah among them! To enjoy a clear and habitual assurance of the Spirit of God as personally and actively present in the hidden depths of his nature is the blessed prerogative of every Christian. He is not to wait for the possession of the Holy Spirit, but is to believe in the reality of it. The question, "Know ye not that your body is a sanctuary of the Holy Spirit who is in you?" (1 Cor. vi. 19) ought to silence his doubt forever regarding His personal and permanent indwelling. In the consciousness of the Spirit in the heart he has more satisfactory evidence of the divine presence than had the ancient Jew in the appearance of the shekinah in the temple. For is not evidence that speaks to the soul better than that which speaks to the senses?

In the inhabitation of the soul of man by the Spirit of God the climax of divine manifestation is reached. "Last in the eternal order of the Divine Being, proceeding from the Father and from the Son, the Holy Spirit is the first point of contact with God in the order of experience."\*

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\*Canon Gore in "Lux Mundi," p. 265.

## After Pentecost, What?

His place in the progressive revelation of God is that of Consummator. He takes the self-manifestation of God in the man Christ Jesus, and makes it a revelation of God in man. In the spiritual revelation of Christ He gives a new consciousness of God. By losing His personality in Christ He finds it; by revealing Christ to the soul He becomes personal to the soul. To His coming Jesus pointed as the means by which the mystery of His own immanence would be forever cleared away. "At that time ye shall know that I am in My Father and ye in Me, and I in you." He assured His disciples that He would not leave them orphans in a forlorn world. In the Spirit's coming He was to return to abide with them perennially, putting Himself under their burdens, touching their inmost springs of action, awakening within them spiritual aspirations, and bringing them into fellowship with the Father. The fullness of His presence and the conditions of its enjoyment are brought out in the promise: "If ye love Me, ye will keep My commandments; and I will pray the Father, and He shall give you another Comforter, that He may abide with (*meta*) you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with (*para*)



## Spiritual Operations.

you, and shall be in (*en*) you." (John xiv. 15-17.)\* The three prepositions here used have a deepening import. When we love Christ and obey His word His Spirit *abides with us* in the sense that His presence is continuous; He *dwells with us* in the sense that He keeps beside us so that we may have fellowship with Him; He *is in us* in the sense that He is domiciled in our hearts, so that, having Him living in us, we are freed from dependence upon outward things.

It is not enough to say that the Spirit comes as a freshening force, reviving the living sense of the divine presence which man had lost; He comes to the heart of man bringing a new consciousness of God's overshadowing presence by making known the presence of Christ in the soul. By the promise of His presence with them and within them, Christ upstayed the hearts of His disciples at first; by the assurance of His presence with them and within them, He now upstays their hearts. The assurance of His presence is the crowning blessing of the new dispensation. Having come, He waits for recognition; He wants the gracious purpose of His spiritual coming to be recognized, that He may be intelligently co-operated with as a practical power in every-day life. Of the things necessary to the realization of

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\*See Bible Commentary, in loco.

## After Pentecost, What?

the highest Christian experience nothing can be put before the cultivation of the consciousness of the Lord's indwelling Presence.

### STRIVING.

The opposition of man to God is a dark background upon which the nature of the Holy Spirit's work in the heart stands out in bold relief. His influence, as that of spirit upon spirit, is suasive. He does not invade the soul, overpowering the will, and crushing out personal freedom by the exercise of absolute power. However powerfully He may move men, He deals with them in harmony with their moral natures, and leaves them free to accept or reject the blessings which He brings. In the natural world He speaks and it is done, He commands and it stands fast; but in the spiritual world He often speaks and it is not done, He commands and it does not stand fast. Alas, that the God-given power of freedom should be often used in repelling His advances, and in thwarting His gracious intent! At the hands of men the Holy Spirit receives the same kind of treatment that Christ Himself received when He came to earth on His mission of mercy.

1. *He is resisted.* Stephen, in his address before the Jewish Council, makes this home thrust: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy

## Spiritual Operations.

Spirit; as your fathers did, so do ye." (Acts vii. 51.) He here charges the Jews with resisting the Holy Spirit in rejecting the gospel message delivered by him as the Spirit's spokesman. In their resistance of the Spirit the striving of the Spirit is implied; in their continued resistance of the Spirit the continued striving of the Spirit is implied. The Spirit is always bringing the utmost pressure possible to bear upon men, trying to get them to surrender themselves to Christ their King. But with strange perversity they turn a deaf ear to His passionate appeals. "He speaketh once, yea twice, but men perceive it not." Why does He not compel them to listen and obey? Why does He not overpower their resisting wills? Because enforced obedience would be no obedience at all. The mechanical service of a million automatons would have no moral value whatsoever. To speak of *making* men willing is as absurd as to speak of forcing them to become volunteers. God treats with respect the free nature which He has sovereignly bestowed upon His creature man. To secure moral ends He makes use of moral means, plying man with reasons addressed to his intelligence, and with motives applied to his heart. He strives with him in the same tender, suasive way in which a parent strives with a child, endeavor-

## After Pentecost, What?

ing to stop him in his mad career of sin and shame. The only reason why any man, to whom the gospel message has come, remains in impenitence, is that he is always resisting the Spirit's influence. When the light of heaven shines upon him, instead of opening to it, as the flower opens to the sun, he closes himself tightly against it. When the rain of heaven falls upon him, instead of allowing it to soak in that it may cover his soul with verdure, like the unyielding rock he sheds it off. Refusing—with an obstinacy and obduracy which baffle heaven—to give way to the Spirit's striving, he cuts himself off from heaven's help and perishes in his pride.

2. *He is grieved.* "Grieve not the Holy Spirit of God" (Eph. iv. 30), is of all appeals addressed to erring man the most pathetic. The Spirit is grieved when His goodness is distrusted, and when His striving is resisted. God said of the children of Israel that "they rebelled and vexed His holy spirit." (Isa. lxiii. 10.) Their carelessness gave Him pain. After all He had done for them He expected better things at their hands. And be it noted that it is to His spiritual Israel that the admonition "Grieve not the Holy Spirit" is addressed. Great is the Spirit's grief when any soul slights His home-welcome, and remains in the far country of spiritual

## Spiritual Operations.

estrangement; but greater is His grief when one in whom He dwells resists all His efforts to raise him up into a higher life, and in spite of his inward protests allows himself to be buried in worldliness, or to indulge in things that are wrong. The backsliding Christian is represented as "doing despite unto the Spirit of grace." (Heb. x. 29.) He treats the gracious Spirit with contumely. By requiting with indifference His unremitting love he inflicts upon Him crucifixion of heart. His defection is not a sin of ignorance, but of light. He knows better than he does. By his offense the Spirit is wounded in the house of His friends. Who can wound the parental heart as deeply as a child? and who can hurt the heart of the Blessed Spirit as deeply as one who has made to Him an open declaration of love?

But however much the Holy Spirit may be grieved, He cannot be grieved away. Grief is a form of love, and love clings. Nothing can separate it from its object. Over the most wayward soul that wrings His heart with agony the loving Spirit exclaims, "How shall I give thee up?"\* His interest is abiding. Were He withholding anything needful for the better life of a single soul, His grief would be meaningless. He

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\*For a fuller discussion of this subject see the Author's "Unto the Uttermost," Fords, Howard & Hulbert, N. Y.

## After Pentecost, What?

sheds no unavailing tears over the inevitable. While sorrowing for what might have been, He sorrows in hope for what may yet be. "Grieve not the Holy Spirit," means grieve Him no longer. Sorrow enough, trouble enough, heartache enough you have already cost Him; henceforth give Him joy for His sorrow by yielding to His drawing, as He seeks to lead you into a life of separation from the world and of consecration to Christ and to the things of His kingdom.

3. *He is quenched.* His light within the soul is put out. This is easily done. It is done by indulging in habitual sin, by neglecting the means of grace, and by attempting to live a life of spiritual independence. The warning words, "Quench not the Spirit" (1 Thess. v. 15), refer specially, however, to the quenching of the operations of the Spirit which are given for edifying. These operations are quenched when the holy emotions which He excites are repressed, and the holy purposes which He awakens are stifled. There is a natural shrinking from going all the way that the Spirit may take us. We fear to commit ourselves unreservedly into His hands; we fear to launch out into the deep at His command; we fear to trust ourselves to His holy impulses; we fear lest the fire which He has kindled in our hearts should burn too fiercely, and we throw upon it

## Spiritual Operations.

the green log of worldly prudence to keep it down. Bishop Ellicott makes this fear of undue ardor the prominent thought in his exposition of this text. He says, "The Eternal Spirit is represented as a fire which it is regarded as possible to extinguish by a studied repression and disregard of its manifestations, arising from an erroneous perception and a mistaken dread of enthusiasm." The exhortation, "Quench not the Spirit," may therefore be translated into, Be not afraid of enthusiasm; do not smother up the fire of holy love; cherish every good thought and purpose which is the evidence of the Spirit's inworking. "Stir up the gift that is in you," as you would stir up a fire; give it air, supply it with fuel, that it may burn in a pure, white flame; let it be a sacredly tended altar-fire which shall never be suffered to go out.

4. *He is blasphemed.* The blasphemy against the Holy Spirit is the climax of iniquity. It is designated "the sin against the Holy Spirit." A contrast is drawn between sin against the Son of Man, and sin committed against the Holy Spirit. The former may be passed over, the latter never. "Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall



## After Pentecost, What?

be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in that which is to come. (Matt. xii. 31, 32.) The reason why this sin is fraught with fatal consequence is that it is a sin against the last and highest manifestation of God's truth, and saving power. After the Holy Spirit there is nothing. He is the final outgoing of God for the recovery of the lost. To sin against Him is to resist divine moral power in its highest possible form. Men may reject the historical Christ without coming into condemnation, for they may reject Him in ignorance ; but they cannot reject the inward voice and light of the Holy Spirit without coming into condemnation, for that is always a sin of enlightened and defiant opposition, and implies an attitude of soul that precludes forgiveness. It is not a specific act which, when once committed, shuts men out forever from God's pardoning mercy, but a condition of heart which, *while it lasts*, makes pardon impossible. The one who blasphemes against the Holy Spirit, that is, the one who *continues* to blaspheme against the Holy Spirit, has no forgiveness in any age ; for he places himself outside the circle within which divine mercy operates. He stills the inward voice of the Divine Monitor, and goes on to death unchecked ; he quenches the inward light

## Spiritual Operations.

of heaven, without which the way of life cannot be found, and he stumbles on in the blackness of darkness like one in a dark mine who has thrown away his torch. He is not abandoned of God, he abandons God. He is not driven from the divine presence with the flaming seal of endless doom upon his brow, to wander through the shades of death, an unshriven soul. Deliberately, willfully, and persistently turning his back upon the light, he goes away into the outer darkness a self-exiled, self-ruined soul. Not too strongly does Lange put it, when he says: "Blasphemously to rebel, in opposition to one's better knowledge and conscience, against the manifestation and influence of the Holy Spirit is to commit moral suicide." It is wrong, however, to speak of this sin as "the unpardonable sin." No sin is unpardonable. All that is affirmed of it is that it is an *unpardoned* sin; and it is now and must forever be an unpardoned sin, not because God in His infinite mercy is unwilling to pardon it, but simply because those who commit it are in an unpardonable condition. For the impenitent there is pardon nowhere and at no time, but for the penitent there is pardon everywhere and at all times.

## CHAPTER XII.

### THE IMPARTATION OF SPIRITUAL POWER.

"But when he came the second time,  
He came with power and love ;  
Softer than gale at morning prime  
Hovered the Holy Dove.  
The fires that rushed from Sinai down  
In trembling torrents dread,  
Now gently light, a golden crown  
On every sainted head."

KEBLE.

THE age of the Spirit is the age of spiritual power, and the baptism of the Spirit by which that power is conferred is one of its most outstanding features. When John the Baptist was instructed of Heaven to watch for the coming Messiah, he was told that the one unmistakable sign by which He would be recognized was His receiving and giving the baptism of the Holy Spirit. "Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit." (John i. 33.) In heralding the coming of Christ, John draws a contrast between the water baptism which he administered and the spiritual baptism which Christ was to administer, the one being merely the shadow of which the other is the substance. "I baptized with water," he says, "but

## The Impartation of Spiritual Power.

He shall baptize you with the Holy Spirit." (Mark i. 8.) John was the living link between two dispensations. He closed the old, and introduced the new. He came "in the spirit and power of Elijah," being the medium through whom the spirits of the prophets, swan-like, sang their dying song. He came also as the harbinger of a spring time of spiritual life and power. He pointed to the newly opened door through which others were to enter. Up to his time there was no one that towered above him, "yet he that is but little in the kingdom of God is greater than he"; not because he is personally greater, but because he comes to his mission clothed in the spirit and power of the Holy Spirit.

Immediately before His departure, the risen Lord commanded His disciples to tarry in Jerusalem for the promise of the Father, saying, "Ye shall be baptized with the Holy Spirit not many days hence." (Acts i. 5.) The practical effect of the Spirit's baptism He describes in the words, "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." (Acts i. 8.) At the first blush, it is difficult to discover any adequate reason why the disciples should have been told to tarry before beginning

## After Pentecost, What?

their urgent work. Were they not already in possession of all the facts which constitute the gospel message? Yes, but they were not yet in possession of the power necessary to make their message effective. They needed powder behind the ball to drive it home. Without the enduement of power from on high their testimony would fail of its end. As the prime condition of success they were to rely, not upon natural gifts, nor upon co-operation with world-forces, nor upon organization or machinery, but upon "the Holy Spirit sent down from heaven." They were to be the mouthpieces of the Holy Spirit, making His breath articulate. Their preaching was not to be "in word only"—however vehemently uttered—but "in demonstration of the Spirit," that is, in demonstration borne by the Spirit, "and in power." In accounting for their triumphs they were to be able to say, "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." It was not merely that they were fired with a holy enthusiasm; they were filled with a divine energy. And so completely was the human merged into the divine that it could be said of them, "It is not ye that speak, but the Spirit of the Father that speaketh in you." (Matt.x. 20.) For the effective preaching of the gospel, there is nothing that is

## The Impartation of Spiritual Power.

indispensable but the Holy Spirit. His power is the spiritual dynamic or driving force, by which all spiritual results are accomplished. Without it learning and eloquence are vain. It is therefore wise and profitable to tarry for it. Those who hasten to the work without it come back empty-handed. One day's work after the baptism of power has more spiritual value than all the years of ceaseless toil that have gone before it.

Here, then, we find three things which require to be considered in their relation to one another; the work to be done, the instrument to be employed, and the power upon which we are to depend. The work to be done is the subjugating of the world to Christ, and the establishing of His kingdom on the earth; the instrument to be employed is the gospel; the power upon which we are to depend is the Holy Spirit. From the work before them, Christians, conscious of their feebleness, might well shrink did they not believe that behind them, above them, and within them is a power amply adequate to its accomplishment—a power capable of lifting them above themselves, and of making them equal to any emergency, and sufficient to every demand. In words which have in them a suggestion of finality, Christ asserts the absoluteness of the power which

## After Pentecost, What?

He delegates to His people. "All power" (or authority), He says, "hath been given unto Me, in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. xxviii. 18, 19.) These words Professor A. B. Bruce paraphrases thus: "I have all power in heaven, and jurisdiction over all the earth; go ye therefore into all the world, making disciples of all the nations, nothing doubting that all spiritual influences, and all providential agencies will be subservient to the great errand upon which I send you."\* All that Christ has received He gives unto His people, that with infinite resources at their command they may be able to turn to practical account all conditions and events, and make all earthly influences contribute to the working out of the world's redemption. He has nothing more to add and they have nothing more to look for. Heaven's ultimate has been reached; heaven's best has been bestowed. Nothing that is really needed to qualify His people for the task put into their hands, is withheld. All that He has is theirs; theirs for the taking; theirs for the using. Why, then, should any one remain weak? Why should any one flinch before difficulties or be

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\*"The Training of the Twelve," p. 534.



## The Impartation of Spiritual Power.

shadowed by the fear of failure? Is not the greatness of the gift of power a sufficient reason why the Lord's servant should not fail nor be discouraged till judgment be set in the earth, and the isles shall wait for the law of the world's true king?

When, on the day of Pentecost, the coveted power was received, the disciples were re-made. Those who had quailed before the world's scorn became brave as lions; pigmies became giants; cowards became heroes; deserters became leaders; waverers became martyrs. Those who were weak in themselves became "strong in the Lord and in the power of His might;" ordinary Christians, "strengthened with might through His Spirit in the inward man," became "mighty in word and deed;" Christians dumb through dullness, "baptized with the Holy Spirit and with fire," felt within them "a spirit of burning," and became fire-tongued evangelists; those who had never quickened in others a single pulse-beat of noble impulse became aggressive reformers who roused the slumbering consciences of men, and turned the world upside down. But, it may be said, all this took place in a time long gone by. What of the present? Is the power which was given to the disciples at Pentecost given to the disciples of to-day? Was Pentecost a freshet or

## After Pentecost, What?

the opening of a perennial fountain? Did the great outbreking and outflowing of pent up power which then took place exhaust the energy of the Spirit? Has the rushing, mighty wind with which the coming of the Spirit was accompanied no longer any significance; or is it still a symbol of that power which yet unspent sweeps through the centuries, bringing to naught the devices of men, and bringing to sure fulfillment the purposes of God?

In Ezekiel's vision of the rising river whose waters fertilize the waste places of the world, the answer to these questions is prophetically anticipated. In that sublime vision the development of the Spirit's power, if not distinctly foreshadowed, is at least graphically illustrated. The waters which issue from the threshold of the temple, hard by the altar of sacrifice, although small at first, gradually increase in volume and power. The prophet and his guide follow the stream a thousand cubits, cross it, and find it ankle-deep; they walk along the banks a thousand cubits more, wade in, and find it knee-deep; they ford it the third time when they have gone a thousand cubits farther, and find it up to the loins; they walk on still another thousand cubits and cannot recross it, for the waters have risen, and have become large enough to swim in. Thus it is that the

## The Impartation of Spiritual Power.

river of divine power flows adown the ages, gradually increasing from a tiny stream which children at play can dam up, to a majestic river overflowing its banks, and sweeping everything before it in its resistless might. At what point are the waters now? Did they long ago reach their highest mark and are they now subsiding? No! They are now at full flood. Nor do they show any sign of abatement. From the first they have flowed on with undiminished power, and shall continue so to flow until by their life-giving influence every Dead Sea has been healed, and every desert place reclaimed and made to blossom as the rose.

In this new epoch, spiritual power is the abiding possession of the church. Some measure of it all Christians possess in virtue of the essential saving baptism of the Spirit by which they are united to the spiritual body of Christ. With many the measure received and used is well-nigh infinitesimal. They have "a little strength," enough to keep them from denying Christ's name, but not enough to make them mighty in witnessing for Him. Others have merely "a residue of the Spirit" (Mal. ii. 15), the dregs of a former abundance, the mouldy manna of yesterday's gathering. They live upon a memory of a past experience; and hence their testimony for

## After Pentecost, What?

Christ is dim and feeble. To make their witness-bearing clear and bright, what is needed? A new effusion of the Spirit? No; but a fuller infilling of the Spirit. A new gift of power? No; but a new baptism of power. Every life which is powerful in its testimony for Christ is a life unto which the Spirit has come with power. Every church which has been converted from a company of mutes into a witnessing body is a church which has received the Spirit in Pentecostal fullness. Every Christian who unites himself completely with the Spirit of power ceases to be a spiritual nonentity. The possibilities of his life are to be measured, not by what he himself can do, but by what the Spirit of God can do in him, and by him. Upborne upon the tide of divine power, he is lifted up to spiritual heights by himself forever unattainable. The power of the Highest rests upon him. He is clothed with power as a garment. Through the Spirit of God immanent in his soul his enfeebled nature is so energized that all his weakness is swallowed up in strength, and he becomes a medium through whom mighty works are wrought. Horace Bushnell speaks of Cromwell as "a battle-axe swung by the Lord Almighty." Every one empowered of the Spirit is the instrument of the Almighty to execute His will. To him is the promise given, "Behold, I

## The Impartation of Spiritual Power.

will make thee a new threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel." (Isa. xli. 15, 16.)

In looking for signs of the Spirit's baptism grievous mistakes are often made. A spectacular religious experience is counted higher than the commonplace experience of God's hidden ones who live lives of true heroism in the midst of the most untoward surroundings. It is scarcely possible to over-emphasize the truth that the Spirit's baptism is not something apart from life's ordinary experiences, but is a thing for daily use in this work-a-day world. It is given to make us calm and patient under life's trials, to make us robust and stalwart for life's enterprises. It is given to quicken our activity, to fortify our courage, to sustain our hopes, to hold us up to our highest ideals, and enable us to do the best of which we are capable. As a rule it comes in a holy hush rather than in violent shocks of emotion, in deliberate purpose of deeper consecration rather than in rapture delicious or ecstasy divine; it is exhibited in quietness rather than in noise, in stability

## After Pentecost, What?

rather than in brilliancy, in stout bearing of burdens rather than in spasms, in patient continuance in well-doing rather than in occasional spurts of religious industry. The man upon whom the power of the Spirit rests will concentrate His energies to the attainment of definite ends. He will gather the scattered rays of influence in His life into one burning focus, saying, "This one thing I do." With singleness of eye and aim He will push straight to the mark. His life will not be like a whirlwind of flame, or like a meteor blazing across the heavens, but like the sun pursuing his appointed course from day to day. His witness-bearing will not be confined to special occasions, but will cover his entire life; it will not consist merely or mainly in the performance of a few grand and heroic deeds which fill the world with wonder, but in steady plodding along the dusty way of uneventful duty. The Spirit's baptism will inspire the bread-winner with courage; the mother with patience of hope; the confirmed invalid with resignation; the nurse with sympathy and gentleness; the man of affairs with resourcefulness; the servant of the public with fidelity to trust. And what more convincing evidence of the inworking of the Spirit's power can be found than a deep spiritual purpose worked out naturally and unobtrusively in a simple, well balanced, and useful life?

## The Impartation of Spiritual Power.

Because of the dim and nebulous views which obtain concerning the Holy Spirit, many who are looking and longing for His baptism expect it to come upon them in some magical way as an afflatus, a galvanic shock, an electric thrill, an enswathement in a subtle ether or fire mist, or as a tide of liquid fire sweeping over the soul. This conception of things has been strengthened by the testimonies of eminent saints who have mistaken the physical excitement accompanying some great spiritual change in their lives, for the change itself. To cite one case from among many—President Finney, describing a distinct and definite change which took place in his life, after conversion, says, “The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. Indeed, it seemed to come in waves and waves of liquid love, for I could express it no other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings.”\* Can there be the slightest doubt that these sensations, so dramatically described, were purely physical, and were the natural effect of violent emotion upon the highly strung and overwrought nerves

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\*“Memoirs of Rev. Chas. G. Finney,” p. 20.



## After Pentecost, What?

of a strong and sensitive nature? They could have been experienced only by one possessing a volcanic temperament. They possessed no spiritual quality whatever. Certainly they can not be included in the list of the fruits of the Spirit given by St. Paul; being different in nature and belonging to a different category. The two facts of spiritual significance which lay behind them were the complete submission of the soul to God and its possession by the Spirit; but these facts were in no way dependent upon them, and might have existed had they been absent.

If any one desires the baptism of the Spirit's power, how is it to be got? By asking for it. The Heavenly Father gives the Holy Spirit to them that ask Him; not to them who *agonize*, but to them who *ask*; and He gives in increased measure to them who ask for more. Spiritual power is not produced by the friction of self-excitation; no prolonged exercises are required to obtain it. It comes by divine communication, and it comes as soon as it is asked. When the soul's mouth is opened wide, God fills it. Do not the disciples of to-day require to wait in prayer for the promised power, as the early disciples did at Pentecost? Yes; but with this difference; the early disciples waited to obtain what had not yet been given; we wait to receive what has

## The Impartation of Spiritual Power.

been given; they waited for the dawning of the new dispensation; we, living in that dispensation, wait for the fullness of the blessing which it brings. And seeing that God Himself is waiting to impart what we are so anxious to receive, the time of waiting need not be long. The idea of man waiting upon God must not overshadow the equally important idea of God waiting upon man. It is true that the disciples waited ten days upon God at Pentecost, but it is equally true that God waited ten days upon them. The preparation required was in them, not in Him; they did not wait until God was ready, God waited until they were ready. The "incubation period," as Professor Bruce calls the ten days' waiting, was a period of spiritual quickening and enlargement and preparation. The attitude of God towards His people is still unchanged. "The Lord waits that He may be gracious." He waits to endow the feeblest saint with all the power that he is prepared to receive. What He has given is but the earnest of the greater things which He stands ready to give. The hope is cherished that a new era of spiritual power is about to break upon us. It cannot come too soon; and come it will, just as soon as the church, appreciating the glorious possibilities of the present dispensation, begins to draw upon Heaven's reserved resources. Of

## After Pentecost, What?

these resources there is no limit; and from them God gives out as long as man will take. He never stops giving until man stops asking.

Is it any wonder that the life of the church is fitful, that her love languishes, that her zeal declines, and that her power decays when she persists in waiting *for* God instead of waiting *upon* God? Her highest hope has come to be that she might be mercifully blest with an occasional visitation of the Holy Spirit, when what is needed to raise her out of her lethargy and weakness, and spiritualize all her activities, is not a movement of the Holy Spirit towards her, but a movement on her part towards the Spirit; not the downcoming, but the incoming of the Spirit; not a fresh outpouring, but many a fresh inpouring of the Spirit. Christians are not to pray for the advent of the Spirit; they are to pray that their eyes may be opened to the glory of His presence; they are not to pray for His descent, but for His inhabitation; they are not to agonize to bring Him near, they are to recognize His nearness; they are not to seek Him in the heavens, but in their hearts; they are not to set themselves to obtain His power as a gift ungranted, they are to receive in larger abundance the gift of power already given; they are not to expend their labor in endeavoring to induce the Lord to make over

## The Impartation of Spiritual Power.

to them a new inheritance, they are to fulfill the conditions necessary to immediate entrance upon, and complete possession of the wonderful inheritance which is already theirs. The trouble about obtaining increased spiritual power is not with the Spirit, but with ourselves. What we need is increased power of spiritual appropriation. The Spirit is as really with us as Christ was with His disciples during His incarnate state. As the mighty power which moves through all things, and by which all things are moved, He is ever at work in our behalf; and what we have to do is to bring ourselves into connection with Him, and keep in connection with Him.

To illustrate: A trolley car has come to a sudden stop. The motorman keeps turning the lever, but to no avail. "What is the matter?" he is asked. "The power is off," is the reply, "and I suppose there is nothing for it but to wait until the current is turned on again." Things look serious. The power-house is in the city, several miles distant. Perhaps the engine has broken down. The passengers are growing impatient, and are preparing to walk, when from a car which goes whizzing past in the opposite direction comes the mirthful shout, "Your pole is off!" There had really been no necessity for waiting; the current had not been turned off; the engine had not

## After Pentecost, What?

broken down; all the trouble lay in the fact that the connection had been broken. The pole is replaced, and instantly the car resumes its course. Here we have a picture of a church. It is making no progress; its work is at a stand-still; it is waiting for power. The trouble is not that the power is off; *the pole is off*. The power of God, which came down from heaven at Pentecost, is in constant operation, but oftentimes our connection with it is broken. What must be done then is to restore the connection with the power that is ever working for salvation.

The Holy Spirit will be only too glad to give any one all the power he is prepared to use. He can have no object in keeping it back for a single moment. Into the open heart He will enter as air rushes in by the open door, or as light enters by the open window. Much wrestling with our stubborn hearts, to bring them into a state of receptivity, may be required, but no wrestling with the Holy Spirit to overcome His unwillingness, no frantic effort to wring a reluctant blessing from His hand, is ever required. The simple, single condition requisite for the enjoyment of His presence and power is that expressed in the words, "Receive ye the Holy Spirit." Receive what heaven has already provided and placed within your reach; claim as

## The Impartation of Spiritual Power.

your own the rich heritage that is really yours; take in all that God has given out; give the Spirit more of yourself, and He will give you more of Himself; give Him more heart-room and He will give you more of His company; give Him more faith and He will give you more power; throw open to Him the door of your spirit-home, and He will come in, filling every chamber with the splendor of His presence, making the whole life luminous in its testimony for truth and righteousness. Get up above the cloud-line of doubt, of darkness and of despair, into the mount of spiritual vision; live in the sunshine of the divine presence until it saturate your entire spiritual being; inbreathe the pure air of the celestial sphere until every blood-drop of the soul tingles with new life; press on through the ever narrowing circles of the phenomenal that close the spirit in, until you stand at the living center of universal power; and vibrant to the Spirit's slightest touch, the healing power that flowed in fullness from the Christ shall go out of you to every suffering soul who may but touch the hem of your garment.

## CHAPTER XIII.

### THE PRODUCTION OF SPIRITUAL WORKS.

"It is plain that if Christ be dead He could not be expelling demons and destroying idols."

ATHANASIUS.

THE Holy Spirit descended in power at Pentecost that He might continue the work of Christ in the world. The importance of His work lies in this, that it joins on to the work of Christ, taking that work up at the point where Christ left it off, and not merely carrying it on, but carrying it forward to a new stage of development. Death, which ends the work of man, did not even interrupt the work of Christ. His activity, instead of ending with His earthly life, has been continued and increased in the activity of the Holy Spirit. He died in weakness, like other men, but He rose again in mighty power to work in the world in a new and enlarged way. His productive power has been increased rather than diminished. "The things which He began both to do and to teach, until the time that He was taken up" (Acts. i. 2), have, since the time that He was taken up, been carried forward by His Representative. The record of the things which He has done and taught, through the Spirit, since His ascen-



## The Production of Spiritual Works.

sion, constitutes all that is valuable in the history of the church, from the first chapter of "The Acts of the Apostles," down to the account of the latest missionary triumph, or the latest development of truth. The work that He is now doing through the Spirit is the same in kind as the work that filled His hands when He walked upon the earth.

No sharp line of distinction is ever drawn in Scripture between the work of Christ and the work of the Spirit. The two coalesce. The declaration of Jesus that He cast out demons by "the finger of God" (Luke xi. 20) is interpreted by Augustine to mean that He cast them out by the power of the Spirit. The explanation given by Peter of the wonders wrought on the day of Pentecost was that Jesus, "being by the right hand of God exalted, and having received the promise of the Holy Spirit, hath poured out this which ye see and hear." (Acts ii. 32.) The Spirit, as Christ's ascension gift, was in a sense a larger gift of Himself. Gift and giver are one. When the Spirit was given, Christ was given. And when the Spirit is now given, Christ is given; when the Spirit is now present, Christ is present; when the Spirit now works, Christ works. By the Spirit's exhaustless energy and ceaseless activity Christ is making Himself felt in the whole of human life for the actual-

## After Pentecost, What?

izing of redemption. When it is said of the early disciples that they went forth preaching the gospel, "the Lord working with them," what is evidently meant is that the Lord, to make their message effective, joined forces with them by His Spirit; when it is said that "the Lord added to the church daily such as were being saved," what is evidently meant is that those in whom the process of salvation had begun were led at once by the Spirit into the fellowship of the church; when it is said that "miracles were wrought by the hands of the apostles in the name of Christ," what is evidently meant is that miracles were wrought in His name by the power of the Spirit; when it is said that from within the veil the risen Christ gave personal direction to the labors of His servants, what is evidently meant is, that although out of sight, by the Spirit He kept His hand upon them and controlled their movements. All the outgoings and ongoings of the Spirit's redemptive energy furnish proof that Christ has returned in power and that He is now living and working in the world.

As the Executive of Christ the Spirit is working tirelessly for the regeneration of a ruined world. In His constant activity the inner and eternal life of Christ is manifested. A thoughtful boy asked his mother, "What does the Holy

## The Production of Spiritual Works.

Spirit get to do in the world; what is good enough to occupy Him?" The work which He finds worthy of His best thought, the work upon which His interest is centered and His effort expended, is the work in which Christ wore Himself out, the work for which He gave Himself in sacrifice upon the cross. To that work all His energies are given; into it He throws Himself with an abandon born of infinite love.

The relation of the Spirit's work to the establishment of the kingdom of Christ upon the earth is oftentimes completely overlooked. The affirmation is made and reiterated that Christ's kingdom is built up upon the Sermon on the Mount; but the distinction is not always observed between what the kingdom is built up *upon*, and what it is built up *by*. It is indeed built up upon the ethical principles enunciated in the Sermon on the Mount, but it is built up by the power of the Holy Spirit. Christianity is something more than a system of ethics; it is a thing of life and power. It not only shows men what is right, but also empowers them to do it. The Spirit is the spiritual dynamic which gives to the ethical teaching of Jesus practical effect. Apart from the Spirit's working, Jesus would be simply a teacher of morals, and not a Savior; and His gospel, instead of being the power of God unto sal-

## After Pentecost, What?

vation, would be simply the declaration of correct ethical principles. Take out of Christianity the idea of the risen, ascended, ever-living, ever-working Christ now present in the world in the Spirit, and it is shorn of its power. In the activity of Christ in the present, the emphasis ought to be placed upon what He is doing rather than upon what He is teaching, that those who acknowledge Him to be a growing light may also acknowledge Him to be a growing power. We sometimes forget that Christ came not only to teach something, but to do something; that He came not only to complete a revelation, but to accomplish a work. His work is not yet done. So long as there is one soul exiled from the Father's house, or one earthly principality or power unsubordinated to the rule of God, the work that He is now carrying on by the Holy Spirit will be continued. The Spirit's operations will cease when the work of human redemption has been completed, and not before.

The power from on high by which the kingdom of Christ is established is mediated to the world by men. It is not put into organizations, but into souls. It is not an abstraction, but an incarnation. It is power personalized. Those who receive the Spirit are not simply clothed with the Spirit; the Spirit clothes Himself with

## The Production of Spiritual Works.

them. He lives and acts through them. The power which they transmit from Him to the world is not mechanical, but vital. It is of the nature of personal influence. For them to work is for the Holy Spirit to work; for them to pour out their lives in holy service is for the Holy Spirit to be poured out. When the Spirit has a work to do, He needs men to do it. What could He have done at Pentecost without a Peter to represent Him, and to speak for Him? Unless He can find a consecrated personality through which to work, His hands are tied. In the early days of Christianity religion was intensely individualistic. It lived in human hearts before it was embodied in human organizations. It was inwrought into the experience of individual saints before it was crystallized into a system. It was inspirational before it was institutional. Organization was then at its minimum and individual action at its maximum. The individual was not lost in the organization, as he now too often is. "The Acts of the Apostles," which is merely a book of examples, is the record of individual work. When the Spirit fell upon the disciples, instead of being formed into a solid phalanx, they were "scattered abroad." As soon as Jesus went up they went forth. No longer did they wait in prayer. Working took the place of waiting.

## After Pentecost, What?

Each one engaged in the work of the Lord in the power that was given to him. In every breast a new sense of responsibility was born. Just as it is when the home circle is broken up, and each child goes forth to form a new center which shall help to renew and enlarge the world's life, so when Jesus was taken up each of His disciples endeavored to become a new center of influence in the enlargement of the kingdom. The spiritual wealth held by His followers in trust was not allowed to become congested, but was freely and generously distributed. They were the Spirit's almoners. They were His intelligent agents, and not His unconscious instruments. Their individuality was respected, and was neither crushed out nor overborne. What they did they did not as automations, but as men. This free and personal service the Spirit always seeks. He is ready to work through any individual who is willing to be used by Him. He does not wait for organization, He waits for personal willingness. He does not scorn the efforts of the humblest Christian who tries to help the kingdom on. When the best offering that love can bring is "a pair of turtle doves" it is just as acceptable as a hecatomb of oxen. The very purpose for which He imparts power is that it may produce a willingness to

## The Production of Spiritual Works.

work. The Lord's people "offer themselves willingly in the day of His power." (Ps. cx. 3.) Receiving the baptism of power, they become willing-hearted workers for Christ. Every particle of power which they receive is employed in reproducing the works of Christ. What is given as power is given back as service. None of it is expended in making the wheels go idly round; it moves something, it accomplishes something, it produces something. Faraday says that there is electricity enough in a drop of dew to rend a rock in pieces; so in the weakest saint who has received the Spirit there slumbers power sufficient to perform works, of the possibility of which he may never have dreamed; works which cannot be explained apart from the divine power working through him; works regarding which an onlooking world will be forced to say: "These are the works of Christ!" And if His works are multiplied before the eyes of men, how can they doubt that He still lives in the world?

The works which are the characteristic feature of this age; the works which are in a peculiar and special sense the works of Christ; the works which are the witness of the Spirit's presence, and the product of His power, are spiritual works. "Greater works than these shall ye do, because I go to the Father" (John xiv. 12), said Jesus to



## After Pentecost, What?

His disciples as they wondered at the miracles which their eyes beheld. It is not meant that they were to do mightier works of physical power than healing the sick or raising the dead, but that they were to do works greater in kind. They were to do spiritual works. And to secure for them the greater power which was to enable them to do these greater works, Jesus went to the Father. To produce spiritual miracles a higher kind of power is demanded than to produce physical miracles; and in this spiritual age, when everything connected with religion is estimated according to its spiritual value, spiritual works form the only evidence that will be received by many in support of Christianity's transcendent claims.

In every age there are, however, those who will not believe except they see signs and wonders. For the main evidence of Christ's power they turn to physical works; for proof of His power in the spiritual realm they turn to His power in the physical realm; for proof that He has power on earth to forgive sin, they turn to His power to say to the sick of the palsy, "Arise, take up your bed and walk." They forget that the ground of evidence has shifted; and that now Christianity rests upon a spiritual basis and not upon external proofs; and that hence the evidence

## The Production of Spiritual Works.

of Christ's power to heal disease is found in His power to save from sin. And surely spiritual evidence—evidence that is verified in conscious experience—is more satisfactory than any display of miraculous power.

The question as to whether the miraculous power possessed by the apostles and their immediate successors was designed to be a general and abiding possession of the people of Christ, is one of the burning questions of the present hour. The commission originally given to the apostles, "Heal the sick, cleanse the lepers, raise the dead, cast out demons" (Mark x. 8), was afterwards enlarged in its scope so as to include ordinary Christians. "These signs shall follow them that believe: In My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 17, 18.) But there is nothing to show that all "these signs" followed any one among those who believed, or that some of these signs followed all who believed. The gift of power was differentiated. Miraculous power was not given to all. It was given for official service, or to certify that its possessor was the vehicle of a supernatural revelation.

## After Pentecost, What?

"These signs" certainly do not follow all who believe in the present day. Everything goes to show that they ceased about the time of the closing of the canon of Scripture. The affirmation that they can be traced down the Christian age for two hundred and fifty years has very shadowy evidence to sustain it. Presumably they were continued as long as they were needed. They were not suddenly withdrawn, but gradually faded out and disappeared as the reason for their manifestation passed away. That they have been a permanent feature of the age of the Spirit no one will assert; the most that is claimed is that they have often run underground for a time, to reappear in unexpected places; and that when absent they have been kept in abeyance from lack of faith. The only form of miraculous power to which any serious claim has been made in the present day is power to heal; but why that particular form of power should alone be restored has never been satisfactorily explained. That works of healing have occasionally taken place throughout the Christian centuries admits of no denial. That in the present day there are many well authenticated instances of instantaneous and complete deliverance from bodily infirmity is also beyond dispute. And what at first seems to complicate matters, although it really simplifies them,

## The Production of Spiritual Works.

is the undeniable fact that similar beneficial results are to be found in connection with very dissimilar remedial methods. Divine healing, faith cure, christian science, metaphysical healing, hypnotism, and the like, have substantially the same credentials to show. They can point to the same class of cases in evidence of their power to heal. There must, therefore, be some common law underlying them all. That common law is unquestionably the law of therapeutic suggestion,\* by which, through the subtle action and interaction of mind upon mind, one person can convey to another health-giving suggestion and impulse. Along the line of this law the Holy Spirit is continually working as a power which makes for health. He is the primal source of all therapeutic power. The initial therapeutic impulse is from Him. There is no real case of healing of which He is not the author. The forces which He keeps in operation for the renewing of the life of man work according to fixed laws, and those who co-operate with them are blessed, while those who work against them suffer loss. Laws are not, however, chains by which He is bound; they are merely the ascertained limits within which He works. To every one who brings himself into right relation to His laws, He in-

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\*See an excellent discussion of this subject in "Psychic Phenomena," by Thomson Jay Hudson.

## After Pentecost, What?

stantly responds, even although there may be the grossest ignorance of the way in which His laws operate. Just as a man who knows nothing and cares nothing about God, if he does a righteous act, is blessed in his deed; so a man who is steeped in ignorance and superstition, if he obeys therapeutic law, receives the Spirit's healing touch. The Spirit of health is not unwilling to work because He is not understood or acknowledged. He responds to the blinded devotee who bows before the shrine of the Virgin Mary, or before the shrine of some mediæval saint of shady reputation; or the modern "faddist," who puts himself with sublime credulity into the hands of some self-appointed priestess of the occult. The one thing needful to secure His health-giving power is loyalty to the conditions which He has imposed. There is, however, nothing magical or miraculous in the way in which the result is reached. Divine power works in natural ways and it works for the good of all alike. To every man the door of psychic communication stands open, so that he can go for himself to the original source of life and power, and may in turn become the medium of the Spirit's ministry in conveying helping, healing influences to others.

Miracles of healing were performed by Jesus sparingly and always for spiritual ends. All His

## The Production of Spiritual Works.

miracles were altruistic. His main work on earth was not to heal men's bodies, but to cure that inward malady of which all physical maladies are but the surface symptoms. The work which is *par excellence* the work of Christ; the work to which everything else was made subservient; the work which the Holy Spirit is now seeking to have done; the work to which the people of God are specially called, and for which they are especially qualified, is the work of delivering men from the dominion of sin. Deliverance from sickness and from other of the ills of life often follows as a result from that; but not always. The physical sufferings under which we groan may have some spiritual end to serve; they may be the divinely administered medicine of the soul—in which case they are not removed until their work is done. Paul had to leave Trophimus sick at Miletus (2 Tim. iv. 20), not because he had lost the power to heal, but because the Lord saw that it was best for Trophimus that for a season he should be shut out from the world, and shut in with Himself.

The change which has taken place in the natural sphere in the way of bringing physical forces under the control of natural law, is analogous to the change which has taken place in the spiritual sphere in the way of bringing spiritual forces



## After Pentecost, What?

under the control of spiritual law. In neither sphere has there been any loss. The power that gave life to dead bodies and to dead souls in apostolic times is working immediately in the world to-day; but it is working in harmony with orderly laws. There occur no startling eruptions of power, awakening sense-bound souls from their leaden dreams. Medical science, by discovering natural laws and co-operating with them, is expelling disease, and lengthening the average of human life; and Christian science, *truly so called*, by studying the Spirit's ways and working in harmony with His laws, is gradually conquering the powers of evil, and transforming the life of man. Pentecostal scenes, when thousands of souls are born anew in a day, may not be repeated, but there is a gradual growth of the kingdom of righteousness through the leavening power of the gospel of Christ. And this is what we ought to expect. For is not this the normal line of development? Does not the activity which at the first is spasmodic and fitful, become, as intelligence and power increase, uniform and steady? Does not the spectacular display of the miraculous naturally pass over into the steady flow of the supernatural? And is not all Christian work taken at once out of the region of the special and extraordinary and placed where it ought to be, in



## The Production of Spiritual Works.

the region of the supernatural and the common, when all the power which the Spirit ministers is looked upon as under the dominion of law?

The power which Christians need, to enable them to do the work of Christ, is given to them up to the measure of individual dependence. Those who keep in unbroken communication with the Spirit of God are like storage batteries constantly replenished from the fountain of dynamic energy, and are "ready unto every good work." Their constantly renewed spiritual life brings forth a constant crop of spiritual works; their living faith, which the Spirit sustains, is never alone, but has a constant procession of good deeds following in its train. But let their attachment to the source of power be loosened, let their souls become the cemeteries of a dead faith, and good works cease. When Christians decline in spiritual power, no matter what advancement they may make in other directions, the spiritual fruitage of their lives becomes scanty and poor. And when the church declines in spiritual power, no matter how much she may increase in wealth and numbers, she ceases to be a blessing to the world. Pope Innocent III. pointed Thomas Aquinas to the wealth and magnificence of the Vatican, remarking, "The time is gone when the church has to say, 'Silver and gold have I none.'"

## After Pentecost, What?

"Yes, your holiness," he answered, "and no more can she say, 'Rise up and walk.'" There are better things than silver and gold. The best gifts which Christianity has to bestow are spiritual. And the main evidence of usefulness in the individual Christian or in the church collective is the possession of power to comfort and help the physically disabled, and to make the spiritually lame and impotent strong to walk in the way of righteousness.

What sublime faith in the Spirit's power Christ has shown in entrusting to its silent working the future of His redemptive work; and what sublime faith He has also shown in the human agency to which the Spirit has entrusted the work for the fulfillment of which He has become responsible! Having "offered one sacrifice for sins forever," Christ sat down on the right hand of God, "from henceforth expecting till His enemies be made His footstool." (Heb. x. 12, 13.) Knowing that His perfect sacrifice, which does not require to be repeated, has in it the power of moral omnipotence, He sat down in the place of supreme majesty, calmly waiting until the powers of evil should be vanquished. The ultimate triumph of His cause He never doubted. Upon what did He base His great expectations? Upon the fidelity and efficiency with which those whom the

## The Production of Spiritual Works.

Spirit employs as His subordinates would hold up to the world His puissant cross. On the Spirit's part there is no possibility of failure. The uncertain factor is not His co-operation with Christians, but their co-operation with Him. The only thing that can delay the realization of Christ's expectations is the failure of those upon whom the Spirit depends. The Spirit does the best that He can with the weak and imperfect forces at His command. Sore at heart He must often be to witness the dilatory and indifferent way in which those who ought to be the right arm of His strength, do their part of the work. We speak of honoring the Holy Spirit as if His honor depended upon outward recognition. He is honored when Christ is honored; and Christ is honored when, by application of His atoning work to the hearts of men, those who once were foes are brought in submission to His feet, and are bound to Him forever in the vassalage of love. When that result is gained the Holy Spirit sees of the travail of His soul and is satisfied.

## CHAPTER XIV.

### THE FORMATION OF A SPIRITUAL SOCIETY.

"The day of Pentecost witnessed a kind of incarnation of the third person of the Holy Trinity. The Holy Spirit came then to dwell in the body of believers, so that each Christian is now the temple of the Holy Spirit, and the whole church is the habitation of God through the Spirit."

A. J. GORDON.

THE most tangible result of the outpouring of the Spirit on the day of Pentecost was the formation of a new society. That new society is the Christian church. Cardinal Manning occupies safe ground in asserting that the coming of the Spirit was "the condition of the creation, quickening and organization of the church."\* As an idea and an ideal the church existed before; *then* it became a reality. The church—the true, living church of Christ—was born of the Spirit; alas, what a very different parentage many so-called Christian churches would have to acknowledge! What has kept back single churches from adopting the name "The Church of the Holy Spirit," if not the uncomfortable consciousness that the name would be incongruous because of the difficulty of tracing the mother's lineaments in her reputed child? "The Church of the Holy Spirit"

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\* "The Temporal Mission of the Holy Ghost," p. 40.

## The Formation of a Spiritual Society.

would be a hard name to live up to. And yet is not every true church suggestive of that name; for is it not the creation of the Spirit, His abiding home, the organ of His manifestation, and the agency through which He operates? In the most ancient of Christian creeds the two confessions, "I believe in the Holy Ghost; the holy Catholic Church," have been wisely united, to emphasize the idea that the Holy Spirit and the holy Catholic Church are the two sides of one reality; and they have been put in their proper order, inasmuch as the Holy Spirit is the source of support of the church's life, and the church the witness of the Spirit's indwelling presence.

1. *The Holy Spirit is the soul of the church.* He is the breath of life by which it is animated and sustained. As the soul of the church He is the structural force which gives to its doctrine, polity and institutional life outward form, as the brain gives outward form to the skull. "The Burial Hill Declaration" is unquestionably right in its contention that "the church is not a closely jointed, ironclad system; but a living body which has God's indwelling to shape it, and God's inworking to control it." Men speak of organizing churches; living churches are not organized, they are born. Strictly speaking, they are not organizations at all, but living

## After Pentecost, What?

organisms through which flows the warm life blood of the Holy Spirit. Organizations may exist without life; organisms proceed from life; they are sustained by life; they grow by the increase of life. A church that is not indwelt by the Spirit is like an empty shell which the waves have cast upon the shore—the memorial of departed life.

The question of greatest moment concerning any church is: “Is *this* a church of the Spirit? Is it Spirit-born? Is it a Spirit-bearing body?” How foolish it is for any church to make the claim of being *the* church as against all other churches by trying to trace an unbroken succession of offices and ordinances back to the apostles! Such a church has become entangled in “endless genealogies which engender strife.” The only thing worthy of concern is whether or not a church possesses spiritual identity. Has it the apostolic spirit? Has it apostolic zeal and holiness? Has it the marks of the original Spirit-born and Spirit-bearing church? Is it bringing forth the same kind of fruit? A church of the Spirit, a church in which the Spirit’s life and love and power are embodied, is not only in the line of apostolic succession, but has the same direct, divine origin as the apostolic church itself.

2. *The Holy Spirit is the Administrator of*

## The Formation of a Spiritual Society.

*the church.* Into His hands the entire government of the church has been committed. Through His spiritual rule, which marks the change from a visible to an invisible administration, the headship of Christ over the church is being realized. He is "the vicar of Christ." But think of a puny mortal arrogating to himself that title! "A vicar of the Holy Spirit" would be an admissible title, provided, of course, the one assuming it was His true representative. All the office-bearers of the church are overseers under Him. Addressing the elders of Ephesus, Paul said: "Take heed unto yourselves, and to all the flock over the which the Holy Spirit hath made you bishops, to feed the church of God." (Acts xx. 28.) The first appointment of evangelists is thus recorded: "The Holy Spirit said, Separate me Barnabas and Saul to the work whereunto I have called them." "So they, being sent forth by the Holy Spirit, departed unto Seleucia." (Acts xiii. 2-4.) When delicate questions came up touching the policy to be pursued in missionary work, so certain were the early disciples that they were following the Spirit's counsel that they could say, "It seemed good to the Holy Spirit and to us" to take this step. They did not lean upon their own wisdom; they were not swayed by prudential considerations, but having prayed as well as de-



## After Pentecost, What?

liberated, they came to know the Spirit's mind, and followed it without misgiving.

When the presiding Spirit is distrusted or ignored the church is forced to lean upon an arm of flesh. She allies herself to the state; or she tries to become a kingdom of this world by building up a strong ecclesiastical system, fashioned generally after some political model. To guard herself against disorder she governs herself from without, instead of allowing herself to be governed from within. And what is the result? Instead of being the living organ of the Holy Spirit she becomes a huge ecclesiastical machine, controlled by worldly forces. Any immunity from disorder that may be secured is purchased at the destruction of life. To gain the world she has lost her soul.

The spiritual standing of a church is determined by its relation to the Holy Spirit. Has it an immediate sense of His indwelling? Does it listen to His voice as He has spoken in the Word and is now speaking within the soul? Does it look upon things from His point of view? Does it recognize His authority as supreme? Is it under His control? Is it ready to follow His guidance as it is ready formally to seek it? Is it as careful to recognize the rights of the Head of the church, for whom He acts, as it is to assert

## The Formation of a Spiritual Society.

its own rights? Is the liberty which it seeks liberty to do what He enjoins? Is it in all things submissive to His sovereign will? A church that will not stand this test—a church that is self-governed, and not Spirit-governed—is no true church of Christ.

3. *The Holy Spirit is the vital bond of fraternal fellowship within the church.* The society which He creates and controls is not a hierarchy, but a brotherhood, the closest and most comprehensive of any on earth. Its members are not held together in an artificial way by oaths and pledges, but by a common relationship of life and love. Its underlying motive is not a remunerative exchange of benefits, but an unselfish desire to confer benefits; its cementing power is not self-interest, but the blood of sacrifice.

Upon the two poles of home and church every rightly adjusted life revolves. In the home man finds the sphere of that unselfish ministry which he requires continually to exercise to save him from dying of the dry-rot of selfishness; and there also he finds, or ought to find, the fellowship for which, as a social being, he instinctively yearns; in the church he finds the sphere of those higher ministries which his spiritual nature needs to save it from being choked by the debris of worldliness; and there also he finds, or ought to

## After Pentecost, What?

find, the fellowship for which, as a spiritual being, he instinctively yearns. There is something radically wrong when he is forced to go outside of the home for social sympathy, or outside of the church for spiritual fellowship and help. In these two homes—the social home, and the spiritual home—he ought to find something of that loving community of interest, the fullness of which is heaven.

Christianity is a social religion. The spirit of sociability is one of its marked characteristics. Hence one of the main elements of power in a Christian church is found in the cultivation of its social influence. It ought to aim to be the center of the social life of the community in which it is planted. Alive to the importance of its social mission, the modern church seeks to foster the social spirit; but alas, it too often makes the pitiful mistake of attempting to create social life by that which should express it. It builds kitchens and parlors while it neglects the prayer meeting. It socializes the spiritual when it ought to spiritualize the social. It cultivates the social spirit on the wrong side, ministering to the physical when it ought to minister to the spiritual. The social nature of man can be most deeply moved on the spiritual side. The true way to socialize the church is to spiritualize it. Mrs. Stowe, in her

## The Formation of a Spiritual Society.

"Old Town Folks," observes that in New England a genuine revival of religion always awakens a social spirit, under the influence of which class distinctions melt away, estrangements are healed, and an atmosphere of good will pervades the community. Those who receive the Holy Spirit have one heart. His love binds them together in spiritual fellowship. They form a brotherhood of the Spirit, the members of which are dear to one another for the same reason that they are dear to Christ. A single touch of the Holy Spirit will do more to promote true sociability than all the social attractions the church can devise.

4. *The Holy Spirit is the source of spiritual unity in the church.* He is the power of God unto spiritual unification—the power by which those who differ in temperament, tastes, and opinions are welded into one. The triumphs of divine grace are never more clearly manifested than when those who are naturally repellant to one another "are builded together into a habitation of God in the Spirit."

No graver mistake could be made than that of seeking union in things external. The external divides; the spiritual alone unites. Christians are not held together by the iron hoop of the external, but by the power of a common indwelling

## After Pentecost, What?

life; they separate upon creeds, and ceremonies, and ecclesiastical polity, but unite upon what is spiritual, vital, and imperishable. Vain has been every effort to crystallize the life of the church around doctrinal, ceremonial, or ecclesiastical centers. The very things which were expected to have a cementing power have split the solid rock of her strength into innumerable fragments. Even the sacrament of the Lord's Supper, which was meant to be a bond of universal fellowship, has been converted into a badge of sectarian separation. To seek union in things external is to seek the living among the dead. To gain external union when "the unity of the Spirit" is absent is to gain the shadow and lose the substance. True union is a thing of the spirit. A church is united when its members are spiritually one. "By one Spirit are all baptized into one body"; by one diffusive and pervasive life are all the children of the Spirit made organically one. Where the Spirit of the Lord is, there is union; but when the Spirit is absent there is disintegration and decay; the dead members fall apart, and the body of Christ stands before the world maimed and impotent. Before His departure Jesus prayed that His people might be one as He and the Father are one, that the world might believe in Him as the Sent of God; and it is to be noted that His

## The Formation of a Spiritual Society.

prayer followed immediately after the promise of the coming of the Holy Spirit, as if to suggest that only by His indwelling could this spiritual oneness for which He prayed be realized.

The careless printer who made the types read, "The Untied Presbyterian Church," when they ought to have read, "The United Presbyterian Church," unwittingly gave expression to what is too often true of churches belonging to the same denomination. They are *untied*; or perchance they are tied together after the manner of that monstrosity in nature known as the king-rat, which is composed of several rats whose tails have grown together, so that while united at the extremities they are not unfrequently found looking and pulling in opposite directions. Denominational fellowship is real only when it is spiritual. Brethren dwell together in unity only when they dwell together in the communion of the Holy Spirit.

Very slow has the church been in learning the lesson of Pentecost, but she is learning it, and that is something. Comparing one generation with another, we see that there has been marked progress towards essential unity. We look back with wonder upon the time—not far remote—when Christians cut off each other's heads, or burned each other at the stake because they dif-



## After Pentecost, What?

ferred from each other in opinion regarding certain questions of doctrine. We have got beyond that; but will not coming generations look upon the present day with as great wonder, because Christians separate themselves from each other on account of difference of opinion? There is no surer sign that the Holy Spirit is gaining the day than that inter-denominational comity is on the increase. Schism is felt to be odious; and instead of being gloried in, it is apologized for. Christians are coming to dwell more upon points of agreement than upon points of difference; the conviction is growing that the essentials of Christianity are the only things worth contending for. Old party war-cries that once divided the hosts into hostile camps fail to stir a single pulse-beat of enthusiasm. Sectarian rancor is dying. John Bunyan says that in his time there lived an unlovely old gentleman named Mr. Bigotry. One day he fell and broke his leg, and there were people who wished that he had broken his neck. The old gentleman still lives, but he is not as robust as he once was, and there are those who prophesy that his days are numbered. When he dies there will be none to mourn his going.

Incorporation may still be a long way off, but co-operation along practical lines has already, to some extent, come into sight. At the very time



## The Formation of a Spiritual Society.

when political economy is grappling with the problem of co-operation in the production and distribution of material things, the church is grappling with the problem of co-operation in Christian work. It is felt that the wicked waste of power which has resulted from sectarian rivalry must come to a speedy end. Many of the divisions in the church were doubtless providential, and by emphasizing some neglected aspect of truth they served temporary ends; but their testimony being given, the reason for their separate existence has ceased. One thing is sure, progress in the future will not be made by division, but by union; and those who do anything to retard the tendency to union among Christians stand in the way of the Holy Spirit; for this movement of the age towards the federation of Christian forces is manifestly from Him.

The outward union of all the churches into a colossal organization, by which individuality and freedom would inevitably be crushed out, is no part of the Spirit's purpose. The spiritual unity which He is working to produce is consonant with the greatest possible diversity. It is not a weary monotone, but the harmonious blending of all the varying notes of a perfect symphony. Thank God, a touch of spiritual life makes dull uniformity a glorious impossibility, and unity in diversity

## After Pentecost, What?

a glorious actuality. The forms of life are different, but the life itself is one; the waves are different, but the ocean is one; the branches are different, but the tree is one; the stars are different, but the planetary system is one; Christians are different, but their faith and love are one; churches are different, but their purpose of service is one. Christ has one body through which he is struggling to manifest Himself to the world; and that body becomes an efficient medium of expression just in so far as its widely separated members are animated by the same spirit, and work together for the accomplishment of the same design. The perfection of the church as the body of Christ is not attained in the perfection of each part individually and separately, but in the perfection of the whole. All parts grow together, act together. When one member responds to the will of the Head, all the members are to respond with it; when one member performs its special function, all the member are to sustain it. In the unity of the parts is the unity of the whole; and the unity of the whole is in the unifying power of the Holy Spirit.

5. *The Holy Spirit inspires the church with spiritual aims and activities.* He fills her heart with Christ's pity for lost souls, with His consuming zeal for the things of the Father's house,

## The Formation of a Spiritual Society.

and with His aching desire to see the Father's will done on earth as it is done in heaven. By kindling the noblest hopes and awakening the holiest ambitions He seeks to overcome the spiritual inertia which is apt to creep over souls encased in flesh. Disdaining to play upon surface motives, He goes to the center of being, touching the deepest springs of action, and bringing into active operation the mightiest power in the universe by which souls can be moved—the constraining love of Christ.

The ulterior end which the Spirit has in view in making the love of Christ the all-controlling power in Christian hearts is to bring the aims and activities of the church into oneness with those of the Master. The church exists for Christ. The body in which He abides, it is also the organ through which He works. By it His mission and ministry are executed. When in any measure fulfilling its divine ideal it is a home of spiritual fellowship; a hospital where sick and wounded souls are nursed back to health; a school where those who have enrolled themselves as the disciples of Christ are instructed in doctrine and trained in righteousness; a temple of worship where the incense of praise and prayer ascend continually to heaven; but more than all else, it is a radiating center of holy influences, a perennial

## After Pentecost, What?

fountain of beneficent saving power, a veritable spiritual Nile overflowing its banks and enriching the moral life of the world. One of its most suggestive emblems is that of "the tree of life, which bears twelve manner of fruits, and yields her fruit every month, and the leaves of the tree are for the healing of the nations." By "the nations" are meant those beyond her pale. The church does something more than provide supplies for the delectation of the saints; she ministers to those who are without, she makes her life tell upon the world's woes and wrongs, she heals up social sores by applying to them the medicinal leaves with which her branches are covered, she renovates and uplifts not single souls only, but the whole social mass, at the heart of which she has been placed.

The church of to day is doing her best to wipe out the reproach of being unpractical. To secure the ends for which she exists, she is trying to find new working-points. She is fertile in resources, inventive in methods. One of her latest developments is the Institutional Church, with its multifarious agencies for helping those who have fallen by the wayside. Pervaded by the Spirit of God, the Institutional Church is a new form of the Pentecostal church; her temporal ministries flow from spiritual motives; and all her varied activi-

## The Formation of a Spiritual Society.

ties lead up to spiritual ends. But is it not possible for the church to become too utilitarian? Is it not possible for her to expend her fund of energy in material ministries and have none left for the performance of her spiritual functions? Is there not danger that the worship of God be neglected for the service of man; that the ministry of the Word be left in order that tables may be served; that a gospel of material comfort be substituted for a gospel of righteousness; that the effort to save the whole man end in saving his body and forgetting to save his soul? It is true that the work of the church ought to be as wide as the work of Christ; but there are many things which the church can do more successfully through the ordinary channels of the community life, than by herself. No church can compass all the needs of humanity, and the first questions to be considered are: At what point is the main pressure to be put, and to what ends is the main stream of activity to be directed?

Before the world the church stands as the expression of a spiritual idea, the embodiment of a spiritual force. The degree of her usefulness is measured by her power to spiritualize mankind. "The weapons of her warfare are not carnal, but spiritual, and they are mighty through God to the pulling down of strongholds." The more

## After Pentecost, What?

unworldly she is in her spirit and purposes, the greater is her influence over the world. She gains nothing by coming down to the world's level, presenting outward attractions, sugar-coating unpalatable truth, coaxing when she ought to command, and offering a crown of flowers when she ought to offer a crown of thorns. When she seeks first the kingdom of God and His righteousness, other things are added unto her. When all her aims and activities, inspired and directed by the Spirit, are steadily set to spiritual ends, she achieves her greatest triumphs on behalf of the cause of Christ, and does most to hasten on the day when her crucified Lord shall see of the travail of His soul and be satisfied. The spiritualization of the church is an indispensable condition to the evangelization of the world.

## CHAPTER XV.

### THE INAUGURATION OF SPIRITUAL MOVEMENTS.

"The Lord of the times is God, the turning point of the times is Christ; the true spirit of the times is the Holy Spirit."  
F. R. HASSE.

THE ethnic religions are stagnant and stationary. They suffer from arrested development. Their golden age of purity and power lies in the past. Any activity which they manifest is like that of a boy's rocking horse—motion without advancement. As distinguished from these immobile religions, Christianity is a religion of movement. It alone continues to make progress. Like the tides of the ocean it ebbs and flows, but every reflux wave gathers volume and energy, and when it turns, it comes sweeping in, covering former landmarks. Sometimes Christianity advances by revolution, but its usual method is by evolution. Its appropriate figure is not the falling avalanche, but the steady, slow-moving glacier, which plows a path through every obstacle, and gathers momentum as it advances. What Dante says of the movement of the human will can be said of the movement of Christianity.

"It rolls onward like a wheel,  
In even motion, by the Love impelled  
That moves the sun in heaven and all the stars."\*

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\*Paradise. Canto xxiii., line 133.



## After Pentecost, What?

In the poetic representation of the movements of God in history given in Ezekiel's vision of the wheels, the idea set forth is that of never-resting motion directed by divine intelligence to a beneficent end. "The Spirit of the Living One" was in the wheels, propelling and guiding them. The rims of the wheels were "high and dreadful;" their diameter could not be measured; and "they were full of eyes round about." They moved "straight forward" with mighty sweep, crushing down everything that opposed them. Sometimes their speed slackened and they seemed about to stop, and anon they moved with accelerated action; but never did they deviate from their appointed course, or fail to reach their appointed end, for "whither the Spirit was to go they went; they turned not when they went."

Here we are furnished with a striking picture of the progress of Christianity. All its movements have been under the direction of infinite wisdom; "the Spirit of the Living One" has been within the wheels; and while its progress has been by no means uniform, its course has not been described by a circle, but by a straight line. And yet, in spite of the lessons of the past, as we study the great age-movements in which we are caught, we tremblingly ask, "Whither are they tending?" A half-witted woman, sitting at her window over-

## The Inauguration of Spiritual Movements.

looking a busy town, was wont to repeat the doleful cry, "Everything is moving, moving; and there's nobody to manage the machine." Is this the condition of things? All things are indeed moving; they are going somewhere; and the question of their direction will be determined by the power that controls them. If the age-movements that now confront us are under the direction of omniscient love, if "the Spirit of the Living One" is still within the wheels, then all things are moving on to their predestined goal.

As the great World-Mover the Holy Spirit is ever at work. At creation's birth "He moved upon the face of the waters," bringing cosmos out of chaos; now He is moving upon the troubled waters of human life, that out of their weltering depths there may rise "a new earth wherein dwelleth righteousness." The upward movements of this Christian age must not, in the thoughts of men, be separated from Him. There is a steady movement toward an ideal righteousness which cannot be satisfactorily explained apart from His direct agency. He is to be acknowledged and honored as the Unseen Power who is pushing the world along the upward path—as the originating and propelling power at the heart of every forward movement. The movements of reform born within the bosom

## After Pentecost, What?

of the church, and those for which she has been forced to seek a freer field outside her borders—such, for instance, as the temperance movement, and the anti-slavery movement—are to be traced to His inworking. They are parts of the great spiritual movement which He inaugurated at Pentecost. Reform movements have assumed various forms, but generally they have followed three distinct yet closely related lines. They have been philanthropic, social, and missionary.

1. *Philanthropic Movements.* Within the heart of the church the Holy Spirit has awakened a spirit of philanthropy which flows out at the call of human need. This spirit of philanthropy has created as many ameliorating agencies as there are fields for their exercise. There is not a single human want that has not been searched out; there is not a single human woe for which some remedy, more or less efficacious, has not been provided; there is not a single human wrong for which redress has not been eagerly sought.

A thorough-going evolutionist like Professor Fiske, looking across the Christian centuries, sees that the social drift has been “towards the weakening of the power of selfishness, and the strengthening of the power of sympathy”; but he is not careful to point out the evolutionary power which

## The Inauguration of Spiritual Movements.

lies behind this evolutionary process. With clearer vision C. Loring Brace traces the growth of the spirit of humanity to "a new moral force" in human life which appeared "at a certain era of the world's history, not remote as compared with the duration of the race."\* It is not denied that before this time there were sporadic signs of the brooding of the Spirit of goodness; but until then benevolence did not become an abiding principle of social activity. In his suggestive volume on "The Divine Origin of Christianity," Dr. R. S. Storrs has shown that Christianity introduced a new conception of man, out of which has grown a new conception of duty. Man is looked upon as intrinsically precious, he is loved for his inherent value, and his good is sought because he is worth helping and saving. The love of the divine in man has shown itself in greater tenderness towards the weak and defenseless; greater solicitude for the betterment of the disinherited; greater care for the poor and distressed; greater sympathy for sufferers from misfortune; greater interest in the defective classes, such as the deaf, the dumb, the blind, and the insane; greater opposition to slavery and war, and to every form of cruelty and oppression. Religious effort has come to concern itself with making the life of man

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\*"Gesta Christi, or a History of Humane Progress," p. 1.

## After Pentecost, What?

upon this earth brighter for to-day, and fuller of hope for to-morrow. Religion has become peripatetic, it *goes about*; it has become practical, it goes about *doing good*; it has become constant in its beneficent activity, it goes about *continually* doing good. By the propulsive power of a new affection it leads men to put their lives at the service of others. It always stands ready to co-operate with all the multiplied and ever multiplying agencies for good which mark our times, and which are manifestly inspired and directed by the Holy Spirit.

A new significance is discovered in the constantly enlarging sphere of humanitarian work when it is seen to mirror forth the growing intensity with which the outleading and onleading Spirit is endeavoring to bring the church to fulfill her mission of brotherly ministry to a sin-stricken world. No complaint is more common in the modern church than this: "We are kept under continual stress and strain; there is no end to the demands made upon us; one agonizing appeal for help follows another; when one benevolent service is performed another awaits us." The church of to-day is being pressed as never before—of that there is no denial; but by whom? By the Holy Spirit. The voice of this living age is His. In every newly opened door He presents a new in-

## The Inauguration of Spiritual Movements.

vation, in every forward movement a new incentive to renewed toil and sacrifice. The demands of the hour are demands which He is making. When they are not met His heart is crushed with disappointment.

2. *Social Movements.* The movements of social reform which characterize our times are not born altogether of social discontent. They have a deeper origin. They are at bottom spiritual movements, springing from a desire for better things begotten in the heart of the race by the Holy Spirit. When things have gone wrong and need reforming, no one can let them alone unless he first of all shuts his heart to the Spirit's influence. Every true Christian is an ordained reformer, working in the power of the Spirit for the regeneration of society. In whatever concerns the welfare of men he is concerned. Every new social condition presents to him a fresh problem which he feels bound to understand and solve. He welcomes the widening of the sphere of social activity because it affords greater scope for the exercise of his most resourceful energies, and opens up new worlds for him to conquer. He rejoices in every sign of the weakening of the power of selfishness—the Lord of Misrule, and in the strengthening of the power of the Lord of Love, who through the agency of the



## After Pentecost, What?

Spirit is bringing in the reign of social righteousness and peace.

In the present day the movement of the Spirit of God is seen in a sociological revival. A new interest in social questions has sprung up. The diseases that afflict society are studied as never before. There is a determination to know the worst. And, if a revelation of the actual condition of society sometimes engenders a spirit of pessimism, it is a pessimism that quickens and not a pessimism that paralyzes; and that is better than an optimism that dozes and dreams. The prevailing feeling is one of hopefulness; and the most hopeful are those who have the most thorough knowledge of the difficulties of the situation. With the present social order no one is satisfied. Social perfection is still a long way off. The present industrial system is especially felt to be unsatisfactory; although with all its faults it is better than any that has gone before. To vast multitudes it is a form of slavery slightly more refined than feudalism. The introduction of machinery has brought about new conditions to which we have not yet become adjusted; labor-saving inventions have reduced the workman to a mere "hand"; the concentration of capital in syndicates and trusts has destroyed the sense of personal responsibility, and has amassed enormous



## The Inauguration of Spiritual Movements.

wealth by crushing honest competition into the ground. In the hearts of the disinherited there is growing bitterness. The times are full of unrest. The air is electrical. Only in one way can revolution be averted, and that is by wise and timely reform. But, whether by evolution or by revolution, the better day when there shall be a more equitable distribution of the products of labor, will surely come. What the new order will be it is difficult to forecast; but "in all probability some form of co-operation will be the final and Christian form in which production and distribution will develop themselves when the interests of consumer and dealer, of manufacturer and workman, of capitalist and laborer are correlative, and Christian and just principles govern all."\*

The social movement of to-day is at heart altruistic. It is easy to show that selfishness abounds, that business is largely fratricidal, that politics are corrupt, that patriotism is openly sold for pelf and power; but it is just as easy to show that alongside the disintegrating power of selfishness there is a power in the world working for social redemption. Altruism is as real a force in the world's life as egoism. The struggle for the lives of others is just as persistent as the struggle for self-existence. From the fountain of eter-

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\*Gesta Christi, by C. Loring Brace, p. 414.

## After Pentecost, What?

nal love this altruistic spirit comes. Mothers are kind because God is. Was this altruistic spirit put into human nature at the beginning, or is it an "ultra rational" something which came into the world with historical Christianity? Professor Drummond takes the former view; Benjamin Kidd, the latter. There is truth in both views. The altruistic spirit which shows itself in the love of the animal for its offspring was sown in nature at the first, but not until its manifestation in Bethlehem's manger and on Calvary's cross did it come to full fruitage in human nature. From the manifested love of Christ the altruistic movement inaugurated at Pentecost derives its power. It is not, however, something exceptional, but is in harmony with previous modes of divine activity. It is the fulfillment of a time-long process of development. In Hebrew history we find an altruistic force at work moulding the nation's institutions and laws and creating a holy society; and in the Spirit's coming at Pentecost we see the same force breaking forth in the fullness of its strength from the glorified Christ, that it might complete the work of subduing all things to the will of God, and building up a divine society on the earth. Christ descended to earth that He might fill *some* things; He ascended to heaven that He might fill *all* things. Through the

## The Inauguration of Spiritual Movements.

Spirit He is now at work seeking to fill the world with His thoughts, with His ideals, and with His saving power; and in so far as He succeeds will society be reformed. In itself society has no recuperative power. The power that makes for social health is from Christ, the world's great healer. The saving grace of society is His love. When His love is enthroned in the heart, men are led to sacrifice for the welfare of others as for their own, instead of sacrificing the welfare of others for their own; when His love is allowed to operate in society, bridges of communication are built across the gulf that separates the classes; when His love clarifies the vision of those who are locked in deadly strife, they each discern a brother in a foe, and strike hands in acknowledgment of a community of interests; when His love bears its legitimate fruit, the rights of a common brotherhood are recognized and the glaring contrast between poverty and wealth gradually disappears; when professed Christians honestly endeavor to conform to His law of love in their relations to others, indifference to the welfare of a single human being is impossible, and all ground is taken away for the complaint, "Our employer prays for us on Sundays and preys on us the rest of the week;" when a thoughtful, Christ-like love for others fills the hearts of men, reforming effort

## After Pentecost, What?

becomes preventive no less than remedial, concerning itself with the removal of the causes of future evils no less than with the removal of existing evils—with the curing of the deep disease that afflicts humanity no less than with the soothing of its present pains; in a word, when Christ's love takes the world's heart captive the social millennium will be here. No more hopeful sign is found in the social sky than that Christ's love is slowly but surely filling the life of the world. The world of to-day, just because it has more of Christ in it, is, despite its horrid cruelties, the most humane world the sun ever shone upon. Christ has not labored through the ages for naught, nor has He spent His strength in vain. He has produced deep and radical changes in the very structure of society. He is the moving power in all social reform. The wonderful reforms which He has wrought in individual lives are prophetic of the reformation which He is working in society. He is not the Savior of individuals only, but of the world in its totality. By His Spirit living and working in humanity He is doing a socializing work which is silently recreating the life of the world.

But while it is at once admitted that the method of individualism has been greatly overworked, and that salvation is to be looked upon as some-

## The Inauguration of Spiritual Movements.

thing more than an individual process, inasmuch as society is not a mass of unrelated units but a living organism, and the salvation of one of its members is like the healing of a gangrened limb which is poisoning the whole body; yet it must not be forgotten that inasmuch as all change in society springs from change in the individual, there is no social salvation which is more than skin-deep that is not first of all a salvation of souls. It has become the fashion to say that we are not to save souls but to save men; but to save the soul is to save the man. By saving the soul the hidden springs of action that set all reforms in motion are touched. Dr. Bushnell cut to the core of the matter when he said, "The soul of reformation is the reformation of the soul." To make all things new, you must make all men new.

3. *Missionary Movements.* The age of the Spirit is the age of missions. On the day of Pentecost the missionary spirit was born. All upon whom the Spirit fell were filled with "the power of a pneumatic enthusiasm." They were seized with a burning desire to convert the world. Without waiting for fields to open, they opened them; without looking afar for congenial fields, they entered those that were nearest and neediest. The burden of the Lord was upon them to proclaim

## After Pentecost, What?

the glad tidings of salvation to the ends of the earth. Filled with an operative conviction and inspired by a militant faith, they swept over land and sea, overturning pagan religions and bringing the nations to Immanuel's feet. Persecution was unavailing to daunt their ardor, or to check their onward march. Little did Cæsar know of the power with which he was contending when he said, "We will soon make an end of Christianity; off with the heads of the Christians." Christian blood flowed like water; but the blood of martyrs proved to be the seed of the church. What could the swords of the brave Roman soldiers who had conquered the world do against a power as impalpable as air—a power that could penetrate the closely guarded walls of Cæsar's palace? In the heart of the church was a spirit of world-wide conquest which nothing could withstand.

But a reaction came. Through doctrinal dissension, the development of ecclesiasticism, and the increase of worldly power the fire of missionary zeal, which had flamed to heaven, burned low, and the dark ages followed. The missionaries of that period were the monks and friars, who, amid dangers and privations manifold, penetrated the forests and swamps of central and northern Europe, carrying to barbarous tribes the torch of



## The Inauguration of Spiritual Movements.

evangelical truth. At length the reformation came, sending over the world a mighty wave of spiritual life; but not until the opening of the present century was the missionary spirit of Pentecost permanently revived, and the age of universal missions brought in. Throughout this century the church has put the fullness of her strength into foreign missions. Of late the point of emphasis in Christian work has somewhat changed, questions of industrial and political economy pushing into the foreground the claims of those who suffer at our doors, and the mingling of the nations bringing foreign mission work into home mission fields; but woe betide the church if, recreant to her divine commission, she fails to "go into all the world and preach the gospel to the whole creation." It is her duty to hold herself to aggressive gospel work as a distinctive aim. Her motto is not "Hold the fort," but "Storm the fort!" "It is not enough," says Canon Freemantle, "that religion should be merely capable of defense. It must lead and inspire, or else it dies." It is not enough that the church, like the herb "whose seed is in itself," possesses the power of self-propagation; besides perpetuating her own life she is to save the world. It is not enough that she strengthen her bulwarks against the assaults of the enemy; she is to come



## After Pentecost, What?

out from behind her entrenchments and march courageously forward to the conquest of the world.

In her missionary work the church is one with the Spirit. In one gospel call their voices blend. "The Spirit and the bride say, Come"; the one speaking inwardly, the other outwardly, and both uniting in the same invitation to thirsty souls to "come and take of the water of life freely." Following the Spirit's lead, the church is not to be content with bringing Christ to men, but it is to labor to bring men to Christ; not content with taking the things of Christ and holding them up before men for their emulation and imitation, she is to press them warmly upon their acceptance; not content with pointing to the remedy provided in Christ for sin, she is to strive to induce sinful souls to make personal application of it, that the atoning sacrifice of Calvary may become a saving influence in the lives of individual men, and in the larger life of the world. Nothing short of this can furnish a sufficient missionary aim, or a sufficient missionary motive. In the train of missionary labors come schools and colleges, art and commerce, and all that is included in Christian civilization, but the central object and the dominating motive in all missionary effort is the salvation of men from the power of sin.

## The Inauguration of Spiritual Movements.

As this missionary age runs its glorious course a larger measure of missionary intelligence and zeal is constantly demanded by the Holy Spirit. The standard of enlightenment and consecration allowable in less privileged times is too low for the present. Wendell Phillips has said that "to be as good as our fathers we must be better than they." The Holy Spirit has a right to expect greater things of the Christians of to-day with respect to the work of missions than He could reasonably have expected of the Christians of any former age; for before them is the accumulated experience of past missionary efforts, and behind them is the accumulated momentum of past missionary movements. The Spirit is endeavoring to bring the church into line with the advancing purpose of God in the world. The church is sometimes blamed, and not unjustly, for not keeping in step with the progress of the age. The world is moving, and the church ought to move with it; but what is still more important is to see that the Holy Spirit is moving and that the church should keep pace with His onward march. There is no stopping place in the progress of the kingdom. Every forward movement is preparatory to a still larger one. The times are pregnant with destiny. The preparations for the coming of Christ in the flesh were not more marked than

## After Pentecost, What?

are the preparations for the coming of some mighty spiritual movement in which the glories of the kingdom of righteousness shall culminate. There is "a sound of marching in the tops of the mulberry trees," which is the signal for the church to bestir herself, and to follow the all-conquering Spirit who is going before her to lead her to victory. All the lines of providential opportunity are converging to the accomplishment of the world's redemption. The barriers of race-prejudice are breaking down, sealed empires are opening up, and the ends of the earth are being brought together that "the door of faith may be opened to the nations." The claims of men may not be more pressing than they have always been, but they have grown more clamorous; the Macedonian cry, "Come over and help us," may not be more urgent than it has always been, but it has grown multitudinous as the voice of many waters. In the claims of humanity may the church recognize the claims of her Lord, and in the cry of humanity the call of her Lord!

## CHAPTER XVI.

### A SPIRITUAL KINGDOM.

"The task of the society which Christ founded is to bring about His universal dominion; it is to make the kingdoms of the world to be kingdoms which are not of this world."

W. H. FREEMANTLE.

AFTER Pentecost the church; through the church the kingdom. That is God's order. The prophecy of the kingdom declared in the Old Testament and reaffirmed in the New, is, as Isaac Taylor has said, "the drum beat to which modern progress marches." It is also the drum beat to which the church militant marches. The thing which the Holy Spirit seeks to realize through the co-operative activity of the church is the establishment of the spiritual rule of God upon the earth. The unceasing prayer of the church is, "Thy kingdom come"; and when the church offers that prayer intelligently, she looks for the coming of the kingdom, not by some display of outward glory, but by the operation of forces already lodged within her heart, or placed within her reach.

Christ is represented in the gospels as going into a far country "to receive for Himself a kingdom, and to return." The kingdom is got while

## After Pentecost, What?

He is away; it is got by His going away; it is put into His possession by the Holy Spirit, whose coming is conditioned upon His going. The descent of the Spirit made the establishment of His kingdom possible; the continued presence of the Spirit makes its establishment certain. Were the Spirit to withdraw from the world there would be nothing to keep it from sinking into depths of darkness and sin from which there could be no recovery. His abiding presence and persevering effort are prophetic of the final victory of righteousness; they insure that ultimately there shall be a world in which Christ's ideas and ideals have sovereign sway—a world in which the Savior of men is the Sovereign of men.

1. The kingdom which the Spirit is now establishing through the church is a *spiritual* kingdom. As the history of the world is divided into two parts, before Christ and after Christ, so the history of the kingdom of God on the earth is divided into two parts, before Pentecost and after Pentecost. Before Pentecost the kingdom of God was outward and temporal. This was its Jewish form. The Jewish Messiah was not a spiritual king, but a world-ruler, the restorer of the Davidic dynasty. The Jewish Messianic hope was not a spiritual but a temporal kingdom; not the reign of righteousness, but of worldly

## A Spiritual Kingdom.

power; not restored souls, but a restored city; not the triumph of spiritual ideas and principles, but the return of national glory and supremacy. In opposition to their preconceived ideas Jesus announced that the kingdom of God was "not of this world," but was a heavenly thing, a thing of the spirit, and that those only who were born of the Spirit could enter it. And when the people wonderingly inquired when the kingdom of God would appear, Jesus startled them by declaring, "The kingdom of God is among you." It was already present, but in their blindness they did not see it, because, being a spiritual kingdom, it is spiritually discerned. It was hard for them to believe in a kingdom which came not with outward pomp and show; but not more hard than it has always been for sense-bound souls to believe in a kingdom whose king and court are out of sight. How difficult it was for Jesus to drill into the minds of His disciples the first conception of His kingdom as spiritual! As some one has pointed out, when He spoke to His disciples of "the kingdom of heaven," they emphasized the word *kingdom*, while He emphasized the word *heaven*. Almost to the last disputations would arise among them as to who should be the greatest in the visible kingdom which He was expected soon to set up. Not until after Pente-

## After Pentecost, What?

cost was the idea of a temporal kingdom finally abandoned. The coming of the Spirit was to the disciples the coming of the spiritual kingdom. When they knew Christ after the flesh no more, they knew His kingdom after the flesh no more. At the feet of an invisible king they prostrated themselves in loving submission; under the banner of an invisible king they marched exultantly forth to the conquest of the world.

The sphere of this spiritual kingdom is earth. Although not a fleshly kingdom, it is realized, as St. Ignatius has expressed it, "in flesh and in spirit." Although not a kingdom of this world, it is a kingdom in this world. This distinction was but dimly discerned by St. Augustine in his "City of God." When that great work was written the Visigoths had overrun Europe; Rome was sacked; the heathen faiths were crumbling to decay; thrones were tottering to their fall; and the kingdoms of the earth were shaken to their center. Looking upon the wreck of Rome, Jerome had mournfully asked, "Who is safe when Rome falls?" To comfort God's saints in the hour of darkness Augustine reminded them that the kingdom of God is eternal; that it is "a kingdom that cannot be moved."

"For not like kingdoms of the world

Thy holy church, O God :

Though earthquake shocks are threatening her,



## A Spiritual Kingdom.

And tempests are abroad;  
Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made with hands."

But the kingdom pictured by Augustine as outlasting the ruin of Rome was not a new civic order to be realized here and now, but something which was to come in some other world, in the remote future. With clearer vision the apostle John at the close of his Revelation, in describing the final development of the kingdom, makes earth the scene of its glories. From a mountain great and high he is shown "the holy city Jerusalem coming down out of heaven from God." It is no city in the clouds that he sees, but a center of order and government established on the earth; he sees the regnancy of the principles of justice and love in human affairs; he sees heaven coming down to earth, and earth brought into harmony with heaven.

The establishment of the spiritual rule of God on the earth is the final end to which all the activities of the church are directed. She does not live for herself. She is an instrumentality rather than an end. Her business in this world is to bring in the kingdom. She is to seek self-enlargement only in so far as it may lead to the enlargement of the kingdom. Her great concern is not to save herself, but to save the world. In-

## After Pentecost, What?

stead of expending her energies in the effort to keep herself alive she is to expend her energies in giving life to a perishing world. The statement of Neander that "the church is the final aim which Christ proposes to his activity" ought to be changed into, "the *kingdom* is the final aim which Christ proposes to his activity." And the final aim of Christ ought to be the final aim of the church. To establish the kingly rule of Christ upon earth, to bring in the better time of which men dream, the time when there will be no selfish struggle for supremacy, the time when order shall exist without tyranny and individualism without selfishness; to produce a new earth wherein dwelleth righteousness, by producing new men in whom dwelleth love, is the ultimate object of all her manifold ministrations. For that she unceasingly labors and prays; for that she freely expends her choicest treasure of men and means. The explanation of her untiring toil is found in her inborn purpose to destroy the kingdom of Satan, which is the kingdom of selfishness, and to set up the kingdom of Christ, which is the kingdom of love. Dr. Julius Kaftan rightly regards the kingdom of God as "the supreme good which the Christian religion offers to man," and finds the value in the church tested by what she is doing to serve the purposes of this kingdom.

## A Spiritual Kingdom.

The method by which the church seeks to realize the kingdom is that of gradual permeation and not of violent separation. She is the vital germ from which the kingdom is built up, the seminal center around which the kingdom is constructed. Working from within outwards, she gathers into herself everything that can be assimilated and made contributory to spiritual growth, until she becomes in her enlarging life a prophetic embodiment of the kingdom. As the Spirit's agent she is to do the Spirit's work in the Spirit's way. She is to veil her presence and work out of sight as the Spirit is doing, "toiling like the roses under the night in silence, and expecting no mortal applause." She is to be willing to be denied recognition; she is to be ready to lose her life that she may find it again in the larger life of the world; she is to be the social solvent which loses its identity in uniting all the forces which make for social righteousness; she is to be the power behind the throne which combines and controls the world-forces around her, making them operate in harmony for the fruition of the purposes of God. Who ever gives the Holy Spirit credit for His work? And why should it be thought strange if the hidden work of the spiritual worker should pass unnoticed and unpraised? Is a servant to expect appreciation

## After Pentecost, What?

denied his Lord? Or is one who is sent to expect honor denied to him that sent him? The best achievements are not those which bulk largest in the eyes of the world. Church statistics are often a delusion and a snare. The finest and most far-reaching results are those which cannot be tabulated. In one aspect of its development the kingdom of heaven is like the mustard seed, which reveals itself openly, growing from an unpromising beginning to a tree of ample proportions; in another aspect it is like leaven, which works silently and secretly, moving through the meal from particle to particle, until the whole mass is leavened. Never is its progress that of the destructive cyclone, with ruined institutions in its track. When it sweeps away old, outworn institutions it is always that new institutions may take their places. When the temple fell the church rose. The church itself is temporal; the kingdom alone is eternal: Of the city of God St. John says, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple thereof." The church passes away when its work is done, but the kingdom unto which it melts endures forever.

2. The spiritual kingdom which the Holy Spirit is establishing through the church is a *universal* kingdom. It is universal because it is

## A Spiritual Kingdom.

spiritual; for only to the spiritual does universality belong.

The gospel which Jesus preached was "the gospel of the kingdom," the good news concerning the restoration of the world to the divine order, of which every sin is a violation; and although for a time He kept the founding of His church a profound secret, He well knew that before the kingdom could come it was necessary that the church be instituted. The church is essential to the kingdom; it is the Spirit's agency for accomplishing the redemption of humanity; it is the elect society from which a regenerated humanity is to be developed. It is a mistake to regard the church as consisting of a chosen few to whom God's grace is limited; it is rather the saved and saving remnant by which God's purpose of universal salvation is to be wrought out. To say that the church is for the kingdom is another way of saying that the church is for humanity.

Much confusion of thought exists regarding the relation of the church to the kingdom. The two terms, "church" and "kingdom," are often used interchangeably; but although at certain points they overlap, a valid distinction always exists between them. The kingdom is not, like the church, an outward organization with creeds and

## After Pentecost, What?

confessions for its passports of entry, and with rules and rituals for its inward administration, but an invisible spiritual empire composed of those who yield their hearts to the drawings of the divine Spirit, and follow His leading in their lives. What an edifice of error has been built upon the doctrine that there is salvation only in the church, when all that there is warrant for affirming is that there is salvation only in the kingdom! As compared with the church, "the kingdom is the larger category."\* Being wider than the church, it embraces many whom the church excludes. Partakers of the divine life constitute the kingdom, professed believers constitute the church; the kingdom is the inner dominion of God over the heart, the church is an outward communion founded upon open confession of Christ. As we now behold it, the church is the brotherhood of Christ; the spiritual family of which He is the head; the elect band of disciples which He has gathered around Himself and bound together by the ties of mutual faith and love; the community of believing souls which He has called out of the world and chosen to be His representatives. As the Seer of Patmos beholds it, the church has grown into the kingdom. Those redeemed out of the nations are constituted

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\*"The Kingdom of God," Prof. A. B. Bruce, p. 264.



## A Spiritual Kingdom.

unto God "a kingdom and priests." A perfect social state, in which the sovereignty of God is realized, has at length been reached.

The church then, as it now exists, is something more than a standing witness to the constant indwelling of the Holy Spirit, in human souls and in human society. It is the pledge of a regenerated humanity. It is a microcosm containing within itself the rudiments of a world-wide empire. It is a circle within a circle; a citadel within a fortress; the grand metropolitan center of the kingdom, from which go forth the aggressive agencies which are to conquer the world, and bring it under the sway of the Prince of Peace; the nucleus of a new society embracing in its completed form the whole of humankind. In its present stage of development the church is a society gathered out of the world, in its ultimate stage of development it is the world gathered into a society; in the present stage of development it is the creating center of a universal kingdom, in its ultimate stage of development it is the universal kingdom consummated by the transformation of the kingdoms of this world into the kingdom of our God and of His Christ. The church is destined to expand until she fills the world; then she will vanish from sight, being lost in the kingdom which she has created, as the seed is lost in the flower.



## After Pentecost, What?

That she may fulfill her mission of extending over all the earth the sovereign rule of the unseen king before whom angels bow, the church is filled with the fullness of the Spirit. Sufficiency of power is given unto her to enable her to overcome all antagonistic forces, to mould human institutions, to create a new social order, and to regenerate the moral life of the world. At her command are boundless resources which she dare not distrust. She sees abounding iniquity, but she sees also abounding fullness of grace flowing into the world from the Spirit of God, sustaining and enlarging the life of man, filling the race with new possibilities and powers, and leading it on towards the realization of the lofty ideal after which it has been painfully struggling. Before her floats the open vision of "a kingdom that ruleth over all," a vision that feeds her noblest hopes, inspires her highest achievements and causes her heart to burn with an unquenchable spirit of conquest, which nothing less than the subjection of the whole world to Christ will satisfy. At her best the church is full of faults, she has many a spot and wrinkle; yet the sublime purpose which she cherishes in her heart is intelligently, resolutely, and perseveringly pursued. An ideal church may nowhere be found, but a church with an ideal is found wherever there is a

## A Spiritual Kingdom.

church in which the Spirit dwells. In spite of all her failures to reach her ideal, the church remains glowingly optimistic. Hers is an audacious confidence, a serene hopefulness. She lives in wondering expectation of the great things which the Spirit of God will do next. She believes that great events are struggling to the birth in the womb of the present. She "abounds in hope through the power of the Holy Spirit." (Rom. xv. 13.) As the Holy Spirit fills her life the never-failing hope which He empowers her to cherish grows from a feeble, flickering light, to a "light which shineth more and more unto the perfect day." Going forth to the toilsome tasks of the present, she is "by a vision splendid on her way attended"; through rents in her prison-house of clay she catches glimpses of the coming of the glory of the Lord; she sees waves of spiritual influences sweeping in from the Infinite, and lapping all the shores of life; she sees the dream of ancient Israel brought to fulfillment; she sees Pentecost become a world-wide experience in the incarnation of the Holy Spirit in the whole life of humanity; she sees the Man of Calvary at length become the acknowledged, as He is now the rightful sovereign, of that moral empire which sweeps the circle of creation.

# INDEX.

PAGE.	PAGE.
Abelard..... 32	Christian priesthood..... 54
Alford..... 82	Church, the; born of the Spirit. 247
Altar, misuse of the term..... 53	—Ruled by the Spirit..... 248
Altruism, origin of..... 272	—Has fellowship in the Spirit 251
Ambrose..... 215	—United in the Spirit..... 253
Amiel..... 16, 63	—Directed by the Spirit..... 257
Anthony, St., vision of..... 48	Cicero..... 192
Anthropomorphism..... 41	City of God, Augustine's..... 289
Anointing of the Spirit..... 168	Clemens, Bishop of Rome... 43
Arcana Celestia..... 72	Comforter, meaning of term... 157
Arnold, Matthew..... 37, 112	Consummator, the Spirit as... 200
Athanasius..... 228	Conscience and Consciousness. 123
Augustine..... 7, 44, 82, 284	Coyle's, Dr. J., "The Holy Spirit
Authority, Spiritual..... 122	it in Literature and Life." 36
—Compatible with freedom.. 128	Cyprian .. 165
—Rational..... 132	Cyril of Jerusalem..... 139
Aquinas, Thos..... 243	Dale, R. W. ....II, 33
Baptism of the Spirit..... 210	Dante..... 263
Baptist, John the..... 211	Delitzsch..... 80
Bengel..... 27	Donald, Geo. Mac..... 164
Bazaleel..... 145	Distributions of the Holy Spirit 137
Bible, an illuminated..... 65	Dort, The Synod of..... 160
Bible Commentary..... 201	Drummond, Prof. Henry... 157, 272
Blasphemy against the Holy Spirit..... 207	Edwards, Pres..... 182
Blondel the French Minstrel... 22	Ellicott, Bishop..... 207
Brace, Loring C..... 267, 271	Emblems of the Spirit; fire ... 118
Browning, Mrs..... 31	—Water..... 119
Bruce, Prof. A. B. . . . 214, 223, 290	—A dove..... 120
Bunyan, John, on Bigotry..... 256	Emerson.... . 78, 137
Burial Hill Declaration..... 247	Erasmus..... 172
Bushnell, Horace..... 218, 275	Ethnic religions stationary.... 263
Chalmers, Dr. Thomas..... 108	Executive of Christ, the Spirit
Charismata described..... 139	the..... 230
Chillingworth..... 70	Ezekiel's vision of the wheels. 264
Christ, a spiritual..... 166	Faith cure ... 239
Christianity a social religion.. 252	Fairbairn's Studies in the Phi-
Christian Doctrine, by Dale... 33	losophy of Religion and
	History..... 123

# INDEX.

PAGE.	PAGE.
Faraday..... 235	—A perpetual fact and ex- perience..... 191
Fenelon, on the inward voice.. 174	Institutional Church..... 260
Finney, Pres..... 144	Intercession of the Spirit..... 193
—His experience..... 221	Irenæus..... 38
Fiske, Prof..... 266	Jerome..... 108, 284
Fletcher of Madeley..... 86	Jerusalem, destruction of.... 52
Fox, Geo..... 62	Kaftan, Dr. Julius..... 286
Fullness of the Spirit... 88	Keble..... 210
Freemantle, Canon... 277, 281	Kidd, Benjamin..... 272
Gifts, Spiritual..... 137	Kingdom, a spiritual..... 281
—Varied..... 142	—Established by the church. 281
—Specialized..... 145	—Heavenly..... 283
—Are means to ends..... 150	—Earthly .. 284
Gladstone's experience..... 37	—Universal..... 288
God, a spiritual..... 32	Lange..... 209
Gordon, A. J..... 246	Law, William..... 192
Gore, Canon..... 8, 199	Leading of the Spirit..... 175
Greek Mythology, illustration from.... 109	Life, Spiritual..... 80
Grieving the Spirit..... 204	—The highest..... 85
Growth, Spiritual..... 165	—Spiritualized... 103
Gurnall..... 64	Luthardt, C. Ernst..... 177
Hare's Mission of the Comforter 14	Luther..... 77, 82, 110, 160
Harnack..... 36	Lux Mundi..... 8, 199
Hasse, F. R..... 263	Lynch, Thos. T..... 108
Hezekiah, an idol-breaker.... 51	Man, animal..... 96
Hodge, A. A..... 80	—Natural..... 97
Holiness, spiritual..... 108	—Spiritual..... 98
—Inward..... 112	Manning, Cardinal..... 173, 246
—Consists of wholeness, ... 116	Martin, Dr. W. A..... 43
Hours with the Mystics, R. A. Vaughan..... 49	Materialism, tendency towards. 13
Howe, John..... 198	—How to overcome..... 99
Hudson, Thomson Jay..... 239	Matheson, Geo..... 29
Hugo, Victor..... 55	Meyer..... 82
Hypnotism..... 176	Mills, B. Fay..... 129
Ignatius..... 284	Miracles of healing..... 236
Indwelling of the Spirit..... 196	Missionary Movements..... 275
Influx of spiritual life..... 80	Moody, D. L..... 192
Inscribing of the Spirit..... 186	Movements, spiritual.... 263
Inspiration..... 189	Mozley, Canon..... 64
—Wrongly located. .... 189	Napoleon on the Bible..... 66
—Always specialized..... 190	Neander..... 286

# INDEX.

	PAGE.		PAGE.
Nehushtan.....	51	Scheffler, .....	167
Newton, John. ....	109	Seagrave, R.....	95
Old Town Folks, Mrs. Stowe..	252	Sealing of the Spirit.....	183
Operations, Spiritual.....	153	Shakespeare .....	112, 137
Origen.....	63	Smeaton, Dr. Geo. ....	7
Osterzee, Van.....	33, 153	Society, formation of a Spiritual	246
Paraclete, meaning of the term.	157	Social Movements.....	269, 271
Parousia, the.....	18	Sociological revival, a.....	270
Pauline Theology.....	114	Socrates.....	178
Pentecost, significance of.....	11	Spencer, Herbert.....	123
Personality of the Holy Spirit.	36	Spirit-filled life, a.....	86
Philanthropic movements.....	266	Storrs, R. S. ....	267
Phillips, Wendell.....	279	Striving of the Spirit.....	202
Plato.....	48	Swedenborg.....	73
Power, Spiritual.....	210	Teaching of the Twelve, the..	171
—Personalized .....	215	Teaching of the Spirit.....	171
—How obtained.....	222	Telepathy .....	77, 176
Prayer, philosophy of.....	162	Temporal Mission of the Holy	
Preacher, a seer ..	74	Ghost.....	246
Progressive, the Spirit.....	69	Tennyson.....	47
Protestantism, fundamental		Theology progressive.....	67
principle of.....	70	Tholuck .....	16
Psychic Phenomena, underly-		Thorburn, Bishop.....	155
ing law of.....	239	Training of the Twelve.....	214
Quenching the Spirit.....	206	Tripartite nature of man.....	97
Reformers on the infusion of		Truth, spiritual apprehension	
the Spirit.....	160	of.....	62
Regenerating work of the Spirit	159	Ubiquity of the Holy Spirit....	44
Religion peripatetic.....	268	Unity of Christian experience.	84
Renewing of the Holy Spirit..	167	Universality of the Spirit's op-	
Resisting of the Holy Spirit....	202	erations.....	42
Return of Christ in the Spirit..	17	United Presbyterians.....	255
Revelation progressive....	89	Unto the Uttermost. ....	205
Ritualism, tendency to....	49	Wayland, Pres.....	135
Ritschilian Theology.....	26	Whittier .....	10
Roman Catholic Church, claims		Williams, Sir Monier.....	57
of.....	70	Witness of the Spirit.....	179
Rutherford, Samuel .....	144	Works, production of spiritual.	228
Salvation Army, the.....	144	Worship, spiritual.....	47
Salvation by displacement....	108	—Tendency to formality in...	50
Sanday, Prof., on Inspiration..	190	Xavier's prayer for enlargement	85

# INDEX OF TEXTS.

Chap.	Page.	Chap.	Page.
GENESIS.		IV. 14.....	116
VI. 3.....	42	IV. 18.....	117
EXODUS.		XI. 20.....	229
XXI. 3-5.....	145	JOHN.	
NUMBERS.		I. 13.....	159
XI. 29.....	75	I. 33.....	210
I KINGS.		III. 5, 7.....	159
XIX. 11.....	90	IV. 23.....	34
I CHRONICLES.		IV. 32.....	47
XXV. 5.....	76	VII. 17.....	82
JOB.		XIV. 12.....	235
XXXII. 8.....	147	XIV. 15, 17.....	201
PSALMS.		XIV. 16.....	69
LXVIII. 13.....	120	XVI. 8.....	156
CX. 3.....	235	XVI. 12, 13.....	69
CIX. 7, 8.....	45	ACTS.	
PROVERBS.		I. 2.....	124, 228
XXIX. 18.....	75	I. 5, 8.....	211
ISAIAH.		II. 17, 18.....	74
XI. 2.....	169	II. 32.....	229
XLI. 15, 16.....	219	II. 38.....	86, 185
LXIII. 10.....	42	VII. 51.....	42, 203
MICAH.		X. 38.....	119
II. 7.....	87	XIII. 2, 4.....	249
MALACHI.		XIX. 2.....	185
II. 15.....	217	XX. 28.....	249
MATTHEW.		ROMANS.	
IV. 1.....	177	I. 4.....	117
X. 20.....	212	II. 28.....	114
XII. 25.....	117	VIII. 2.....	159
XII. 31, 32.....	32, 208	VIII. 9.....	101
XXVIII. 18, 19.....	214	VIII. 13.....	102
XXVIII. 20.....	18	VIII. 14.....	176
MARK.		VIII. 16.....	179
I. 8.....	211	VIII. 18.....	198
X. 8.....	237	VIII. 26.....	193
XVI. 17, 18.....	237	I CORINTHIANS.	
LUKE.		IV. 15.....	163
III. 22.....	116	IV. 16.....	165
IV. 1, 2.....	116	VI. 19.....	199



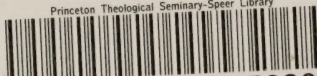
# INDEX OF TEXTS.

Chap.	Page.	Chap.	Page.
1 CORINTHIANS.—Continued.		2 TIMOTHY.	
XII. 4, 6 .....	139	III. 16 .....	192
XII. 8, 11 .....	139	IV. 20 .....	240
XIV. 12 .....	150	TITUS.	
2 CORINTHIANS.		III. 5, 7 .....	119, 167
I. 22 .....	183	PHILEMON.	
III. 2 .....	187	I. 10 .....	163
III. 18 .....	28	HEBREWS.	
IV. 16 .....	165	II. 4 .....	137
V. 16 .....	24	IX. 14 .....	117
XIII. 14 .....	138	X. 12, 13 .....	244
GALATIANS.		X. 14 .....	27
IV. 6 .....	182	X. 15, 16 .....	122, 180
V. 16 .....	109	X. 29 .....	205
EPHESIANS.		2 PETER.	
I. 13 .....	184	I. 2 .....	22
II. 18 .....	59	I. 13 .....	18
III. 16, 19 .....	28	I. 23 .....	164
IV. 6 .....	196	II. 19 .....	57
IV. 8 .....	137	III. 18 .....	117
IV. 30 .....	204	2 PETER.	
V. 18 .....	88	I. 21 .....	172
PHILIPPIANS.		1 JOHN.	
II. 3 .....	102	II. 20 .....	169
III. 13 .....	55	JUDE.	
1 THESSALONIANS.		I. 19 .....	96
V. 15 .....	206	I. 20 .....	195
2 THESSALONIANS.		REVELATION.	
I. 7 .....	18	XI. 11 .....	164
		XV. 13 .....	293





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